

**The seconde
part of the Image.**

**Of both churches/after the
most wonderfull and heauenlye reuelacy
on of Saynt Johan the Euangelyst, etc.**

Complied by Johan Bale.



**The same disciple whome Iesus lo-
ued hath wytnessed and written these
thynges/ād we knowe that his testimo-
nye is true, Ioan. xxi.**

BRITISH



MUSEUM

A small pze face vnto the Chzisten reader.



In the first part
oz volume of this worke
(which contayneth the
first. x chapters) are al the
se godlye matters of said
Johāns reuelacyō in cour-
se cōprehēdo. first of all is the bygh le-
gacye & massage of the sayd Saynt Jo-
han vnto the. vii. congregacions of Asia
in the first chaptre mencyned. Wherin
they are also vnto. vii. goldē cādellstiches
cōpared. & their peachers vnto. vii. chp-
ynge sterres in the ryght hāde of Chzist

In the seconde and thirde chaptres
are the sayd. vii. cōgregaciōs severallye
yche one by it selfe describēd and war-
ned/ to the vniuersall pze monychemens
of the whole chzisten churchē in the. vii.
partes oz clymates of the world. Marke
those. iij. chapters dyligēlye/ & ye shall
percepe that the true chzisten churchē
is alone gouerned by the pzeachynge of
Gods worde/ an onlye office of Chzist cō-
maunded/ and not by dead Ceremonyes
commaunded by the pope/ of whom there
is no spēciale.

Cōsydre how those pzeachers thzong
out all thys boke/ are cōpared vnto star-
res & angels/ their congregacyōs call

The Wreface.

led the right spouse of Christ. The other
be assembled vnto most filthye locustes/
breadynge of the smoke of the pytte bot
tomlesse / vnto hatefull byrdes / foule
spztes and deupls / theyr churche called
the proude Synagoge of Sathan & the
most execrable whoze of Babylon.

In the.iiij. chaptre is heauen made o-
pen and the secretes thereof manifested
vnto the christen beleuer / whom Iohau
also representeth thys whole boke ouer.
For not onlpe are the mysteryes thereof
in the vniuersall churche perfourmed /
but also in the particular churches of na-
tyons / & in the pruate cōscyences of mē.

In the.v.vi and.vij. chaptres / the lam
be Christ openeth the.vij. seales of the
boke of the most hydden mysteryes of
God / for the.vij. ages of the christē chur-
che. In the meane season are the true ser-
uauntes of God sealed vnto saluacyon /
solaced in their troubles / and releued in
their sorowes / not withstandynge the
great violēce of the truches aduersaries

In the.viiij.and.ix. chaptres / the.vij. an-
gels blowe their trompettes. Spgyfye
enge the preachers to shewe forth their
massages appoynted of God for the.vij.
ages of the churche / manpe wonderfull
plages folowynge in the peple for theyr
vnbelenes sake / theyr obstinate resistin-
ge yt o:els vnthākefully recepynginge it.

In

The Preface.

2

In the .i. chapitre cometh the myghtye Angell from heauen with a booke in hys hande all open/ and Johan deuotwreth the same. Which betokeneth the earnest preachers of this lattre age of the church/ wherein the true seruauntes of God shall gredely receyue and also dygest the scripturs. Take this for a bryefe summe of all that is spoken in the other volume/ the residue shall folowe here after in course.

In the mergende of that first part of volume/ put I manye allegacyons both of the scripturs and doctours. And there vnto was I first prouoked by this saynge of Saynt Hierome in a certen Epistle of his ad paulinum monachum. The Apocalyps of saynt Johā (sayth he) hath so manye mysteries as it hath wordes / of for euery worde a mystery whether ye wyll.

I mynded also thereby/ my labours to ease the readers for serche of the places/ and to spynnye vnto them that I ded nothyng therein without auoyde. And undoubtedlye the gatherynge of those places was so laborpouse vnto me/ as the makynge of the commentarpe / whych neuerthelesse I thought welle bestowed for the confort of my bretherne.

But. ii. cruell enemyes haue my iust labours had in that behalfe/ of whom

The Preface.

the one haue the falsified / the other blasphemed. Which hath caused me to leaue them out in all that here foloweth. The printers are the first / whose headye hant / neglygence / and couetousnesse common ly corrupteth all booke. These haue both dysplaced them and also changed their nōbers to the truthe derogacyō / what though they had at theyr handes. 11. learned correctours which toke all paynes possible / to preserve them.

The other is Nomus or Zoilus / yea / rather one which playeth both partes vnder the cloke of a chrystiane. This cruell carper and malycyouse quareller leaueth no mannes worke vnbuked / mynistre it neuer to moche godlynesse. But lyke as rust / mothes / maggottes / caterpillers / with other vile vermyne corrupteth all that is to the vse of man / so doth this enemye / to destroye both name and worke / onely for the auancement of his owne precious persone.

This workinge toles are soche vnfauourable sophismes / problemes / clenches / colorpes / quodlibetes / subtiltees / seconde intecpions / intrinsecall moodes / with other prodigious sorceryes / whom he sometime sucked out of his mothers brestes the vnpuerlite. These hath he not yett all / as vnfauourable morsels euomited for Christ / dyspyninge rather with Aristotle

The Preface.

8.

More than with paule in his daylye disputacions.

Of this ryall Rabiys peter iudged a
fole/and Johan an vnlearned Idiotte. Yet
shall his reader fynde small lerninge at
his hande / vnlesse he take an heape of
barbarous termes and vnswowed tog-
ther sentences for matters of excellent
lernynge. But surely Johan will one
daye come from Ephesus to visyte this
proude Diotrefhes & shewe hym of his
arrogant bragges to his displeasure/vn-
lesse he leaue of in tyme. All Aristotles
prouision shall not helpe hym.

Sathan vpon the pynnacle of the tem-
ple neuer bestowed his alleged scriptu-
re more peruerselye / than thys comus
interpreted scyten of my allegacyōs / nor
yet farther from their right vnderstan-
dyng: But I forgue it him with thys
foze warnynge for this tyme/though it
be not the first letwde poynt that he hath
played/in case he so leaue his quarellyn-
ge. My secōde allegacyō vpon the pre-
face. i. Cozin. vi. is not set there to auo-
roise the Apocalyps/as he most falselye
and all contrarye to my meanyng hath
interpreted it / but affermeth that the
chrysten beleuers are chrystes members/
which ought of necessitye by the holys
ghostes appoyntment to heare and to re-
ade the wordes of the sayd booke. for I

A. iiii

knowe

The Preface

Knowe that the Epistle vnto the Colossians was written of Paule. x. years at the least befoze Saynt Iohans Apocalyps. No lesse is he thā a false prophete that resisteth Jeremyp rebukynge Babylon for her wyckednesse.

To moche it were to answer hys other quarellynge / and to redyouse vnto the christen readers / and therfor I passe them ouer / least I shuld be to plentious in answeringe a fole accordinge to his folymesse. Thus by these cruell handlinges of these. ii. vngacious enemies / haue I fust occasyon to leaue out the allegacions in the margende / obseruynge this wholsom counsell of Christ concernynge soche as they be.

Beue not that is holpe vnto doggis / nor yet that is petyouse vnto swyne. For the one of hys churlyshe nature teareth and deuoureth / the other lyke a swyne treadeth it vnder his fylchye feet. The grace of our lord Iesus Christ be with the euermore good christen reader / and with all thē that seaketh of the scripturs the sauyng helpe in them cōtained without quarellynge.

Amen.

The seconde part of

the Image of both churches / after the
most wonderfull and heauēlye
Reuelacyon of Saynt
Johan the Euan
gelist / &c.

Compyled by Johan Sale.

The. xi. Chaptre.

After Johan was deliuered af-
ter that he had thus deuotored
the booke / a rede / not vnlyke to
the metewande of. vi. cubites
longe and a spāne / whych was
geuen vnto Ezechiel / noz verye farre dif-
ferent from the measurynge lyne in Za-
charie. And what ys this els? but that
the administracion of Gods heauēlye ve-
rite is secretlye of hym committed vnto
them whych hath afore receyued yt / and
in faithe digested it / that they shuld ther-
with ryghtlye measure / discerne / and iud-
ge all thinges. No other is yt to prophe-
cie ageyne in this sixt age / but thus to
mete the temple / the auter / and the wo-
rshippers therin / and to proue them in
length / bredeth / heych / and depeth.

The text. i

M. b

M. d

The Image



And than was geuen
me a reede. 2. lyke
buto a rodde. 3.
and yt was sayd un
to me, Cryse. 4. and
meete the temple of God. 5. and
the autler. 6. and them that
worshippe therein. 7. And the
quere/which is within the tem
ple/cast out. 8. & meete it not. 9.
for it is geue vnto the gētiles.
10: And the holpe cyte shal they
treate vndre fote xij. monethes

of both churches.

1 And there was geuen me (sayth saynt Johan) a rede. Both receyued I the wyl- dome of God and also a monthe to bitter pt. So that my tonge became the penne of a redye wyter. For so moche as I ab- horred iniquite/ the lord anoynted me in wardolpe with the oyle of gladnesse/ and gaue me to make to bitter hys worde.

2 The rede which God delyuered me/ was lyke vnto a rodde. For hys worde ys the rodde of right order/ And the scrip- ture of hys kyngedome. With this rodde spredde he oute the heauens/ and layde forth the fyrst foundacyon of the earthe. This rodde of his power hath the lord now graciouslye sent us out of Spayn by mynne hauinge his speciall grace as by Johan/ so haue domyned here in the mid- dle of his enemies.

3 For vnto Johan yt was sayd for this age. Aryse/ fro bayne Rodde/ from cares of the bodye/ from consideration of eas- thlye causes.

4 And mete the helpe temple of God/ which is his congregation or church: Where all beloues whether they be right or no. Exampe their wayes/ whether they springe of Gods commaundemēts or of mennes traditions. And in so doyng re- ceyue by the scripture the roze from the chaffe Marke out the peple of God from the synagoge of sathan/ and deliuey not

The Image

to noyrt he them with the swete frutes
of the spere.

5 Measure the aulter also / which is Je
sus Christ / by whō the full sacrifice of
redemption was offered. For manye
false cristes are abroad in the worlde / to
seduce the peple. The pope boasteth hym
self for gods owne vicar / Mahomete cal
leth him self the grete prophete of the
lorde. And both they to subdew the gos
pell hath sett by newe lawes. The pope
hys detestable decrees / and Mahomete
his abhominable alchorane. Both thei ha
ue wrought soche wōders and soche sig
nes in supersticion / as myght deduce in
to erreure (yf God were not mercyfull)
the verie elect persons. The mōkes sayth
that Christ ys in the desert / the prestes
sayth he is in the boxe / but admonishe
my peple / that in no case they beleue yt.
The chanons sayth he is here / the fryres
sayth he is there / but counsell my flocke
that they go not forth. For God dwel
leth in nothinge that is made with hādes.
In the saythfull hart is Christ onlpe fou
de. There remaineth he. That is his dwel
lynge place.

6 Therfor now last of all / measure them
also that worshipp in the temple. Consi
dye them onlpe to be his peple / which se
ke hym in spere and in berpe / and that
worship not in outward shaddowes /
no3

of both churches.

6

noz in the elementes of this worlde/ noz
yet with obseruacpō of dayes & tymes.
They are not his sonnes / that for the
leuen of the Pharisees which ys the doc
trine of hypocrites/ forsaketh the bread
of childzen which is his spuinge worde.
They are not his labes but hyle gottes/
that rather attēdeth to the voyce of straū
gers/ thā to the trewe sheparde Christ.

7 And therfor the quere which ys wy
thin the tēple/ cast out. The pzclates/ pz
des/and religiose/which are not of the
common sort/seclude from Christ/ from
his churche/and from the companie of
true worshippers. Throwe forth the bon
de woman and her sonne / the Rome chur
che with her childzen / and Mahomete
with hys rable. For the bonde shall not
inherete with the fre.

8 Measure not out that chauncell of chae
mers/that college of Balaās bzerherne/
those marked Madianytes and cursed Je
maelytes. Allowe them not by the scrip
turs/cōmende not theyr cōterfet rygh
tousnesse. Admyt thē not for the mēbers
of Christ/but iudge them to be the syna
goge of Sathā. And speare thē out of the
kingedome of God/with the kepe of Da
uid. For they are those swine that tread
petles vnder their fete & those cruell dog
ges that turne agayne to deuoure me
ue. Medle not with that quere/have not

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The Image

so do with that wretched generation.
9 For it is geue vnto the gētiles. Whol
lic are those Antichristes addict to the su
perstitious rites of the heythē in their
sacrifices/their ceremonies/their obser
uatiōs/their holy dayes/theyr bygils/fa
stinges/praynges/knelinges/all other
vices/cōtrary to the admonyement
of Christ. That they shuld in no wyse en
tre into the wayes of the gētiles. Wher
for God hath deteked thē with his ow
ne mowthe/a cleane geue thē ouer vnto
theyr owne fylthye lustes. Now reygne
they al in their owne wisdomc/thinkyn
ge euermore their owne fleshye fantas
ies best: wholly they are become Gētiles.
10. And the holpe cyte (of whom gloz you
se thynges are spoken) they shall treade
vndre fore the space of xliij. monethes.
Not the earthlye Iherusalem yathys cy
te/buylded of meune/and made holpe by
the outwarde obseruacions and ceremo
nies of the ietwes as manye expositours
hath falslyd. For of that (like as Christ
prophecied) ys not left one stone standin
ge vpon an other. But thys cyte ys the
sure buyldinge of God/grounded vpon
the stronge foundacion of the apostles and
prophetes/euen vpon the harde rocke
stone Iesus Christ. This is the pleasaunt
possessiō/the wholsom howsholde/the sa
re holpe/and the delycetable byngards
of

of both churches.

7

of the lord of hostes. This ys the kynge
generacyon of them which feareth/ lo-
ueth/ and sekech their lord God in faith
spere and veryte / and not in outwarde
shaddowes. These are the childre of pro-
mes/ the true of sprynge of Abraham/ the
chosen howse of Israel/ and the kynge-
dome of the holie ghost. Pure/ cleane/ and
holpe hath Christ made this cyte / by no
other thinge but the onlye shedinge of
his precious blood.

ii Thys cyte treade they vnder foote/
that keperh downe the treuthe of the go-
spel/ that persecuteth & sleeth goddes pe-
ople for it/ that defcaterh his worde for
their owne tradicions/ that byngeth in
the Jewishe ceremonies/ the gentyles su-
persticions / paganes customes and he-
then blages/ pokynge menne with im-
portable burdenes of false wooschyp-
pinges for theyr owne fylchye lucre and a-
uantage. Not wouth adynge thus must
they do styll by the sufferance of God/
tyll the .xlii. monethes be fynished/ which
ys not els but the tyme/ the tymes/ and
the half tyme/ or the thowlande/ two hū-
dredth/ & le. dayes/ in that God shall shor-
ten the tyme for hys chosens sake. Thus
after saint Waulde also before the lordes cō-
myng / ther must be a departynge. The
quere or chaunsel must be cast out / that
the manne of synne / the sonne of perdis-

cyon

The Image

eyon/and the aduersarye exaltynge hym
selfe above God/maye be knowne in hys
owne colours. It maye not be mottē/ or
allotted by Gods worde/but reiected as
that plante whych the heauenlye father
hath not planted/that the mysterie of in
iquite maye be vttered and percepued
of thē which shal be saued. It must be ge
uen to the gentiles/or addict to their su
persticyons/with all lyenge powre /cyn
nes/and wonders/in all decepuable doc
trine/by the subtilt workings of Sathā.
They must also be permitted to do all
mischief in vnrighousnesse/vpō the cye
zens of God /till he vtterly consume thē
with the mighty breathe of his mouth.

The text.

1 And I wyll geue power/2.
vnto my two wytnesses. 3. and
they shall prophete a thou
sande/two hondred and thre sco
re dayes. 4. clothed in sacke clo
the 5 These are tre oolyue trees
6. and two candelstyckes. 7. sta
dynge before the God of the
earthe.

The Paraphrase,

1 And

1 And I wyll geue powre sayth the lord
vnto my two faithfull witnessen/ & they
shall prophete a thousande two hundred
and .lx. dayes/ agens those enemies to
the confort of my peple. So that though
my cpte be troden downe by their cruell
lawes of persecutiō to deathe/ yet shall
yt not be forsakē. And though my peple
be overloaded with their hepten super
sticions and blasphemouse worshipping
ges / yet shal they not be lost nor left all
wthout socoure.

2 They shal haue my .xj. wytnesses with
them to solace thē in theyr troubles/ and
to confort thē in ther cares. Both Mo
ses and Christ/ both the lawe and the go
spell / both the prophetes & the apostles
shall stande vpon their syde & be vpon
ther partys/ for so moche tyme as ther
enemies shall bege thē/ & for so moche
space as ther aduersaries shal trouble thē
Euen a thousande two hundred and .lx.
dayes/ whych maketh thre yera and an
half/ and is more then the .xlv. monethes
by foure score dayes & foure. Which
signifieth that the enemies shal not euer
more kepe downe his worde/ but their
dayes shall be shortened for his electes
ake. The scole doctours with their sophi
erie hath fantasied the sayd two wytnes
ses to be Enoch & Melias/ and that they
shuld come then from paradysc terrestre

The Image

For the same purpose / because that Enoch was take awaye of God / & Melias was carried hence in a fyer charet / neyther vnderstandinge what paradylle is / nor yet knowynge what yt is to be taken fro hēce. Paradylle is the swete rest of God appoynted vnto thē that depart hence in faythe. The peculiar translation of Enoch and Melias were not onely for a confirmacyon or strengthenynge of the fayth of the fathers for their tymes / but also that they shuld be figures of Christes ascencion. And what godlye wyle man can geue more to the figure than to the veryte? More were not they privileged fro deathe thā was Christ / though God wolde not then haue yt so openly knowne / to declare hys wonderful potence. Only he is it that God shuld call wyteles from the dead not promysinge yt by his worde / hauinge powre also from bones to raise vp Abrahams chylzen / and to geue the spere of Melias to whome he pleaseth / lyke as he ded to Johan Baptist / and as he doth now to manye other more in our age / as all the worlde maye se and heare. These wytnesses are two / for so moche as the trewthe of the forde in the mouth of two or thre godlye persones ought to stande.

These two wytnesses or sayethful p^recessours of the afore seyd two testaments

of both churches.

tes hath conuincted with the peple of
God sens the death of Steuē/for the mo
re part secretlye and vnknowne to the
worlde. But now they are come a brode
by the appoyntment of God to the better
confusion of the great aduersarye and
manne of synne as Paule doth call hym.
And vnto them in thys first age of the
churche the lord hath geuen the greate
powsre of hys luyngge worde / or the spre
te of his inuincible veryte in moche ma
re ample wyse then afore tyme / for the
abatement of the seyd enemies or syna
goge of perdycon.

4 Clothed they shall be in sack clothe
(sayth the lord) No pompe shall apere
in their aparell/no glozpe of the worlde
in their behauer. Neyther shal they be ac
companied with a garde of ruffelinge
rutters. Neyther shal they with Annas
and Caiphas syt vpon life and deathe.
Neyther shal they blesse in the strette
with myter/crosse/and cope. Neyther
clayme the hyger seates in syde gotowes
chaunen crownes/and tippettes. Neyther
shal they be lacke fryres nor francisca
nes/monkes/chanons/nor hipocrites.
They shal not disfigure them selues to
seme religiose/nor saye longe prayers
to apere holpe/but in a sober conuersa
cion auoydunge superfluite/they shal co
nferre witnesse the truthe of God to the

The Image

Woꝛlde/to his gloꝛye and their edificati
on. For sack clothe in the scripturs is a
signe of sobꝛyete/sadnesse/ād temperaū
re/as in helias and Johan Baptist.

5 These wytnesses are two swete oly
ue trees/shedynge forth the farnesse of
the scripturs/ād dulcet sauer of the spꝛe
re. God hath so blessed them/that their lip
pes are full of grace. He hath anoynted
thē with the oyle of gladnesse about their
fellawes/of myrrre/batyme/& aloes they
dilectably smelle. Non other thynges be
ter they but hys infallible verities.

6 They are also two shynynge candel
sticks/setting forth the lyght/ or clere
lye openynge the hyddē miseries of the
scripturs/to the confort of the gētyles &
gloꝛy of the Israelites. They are not the
lyght it self but onlye instrumētes orday
ned to bere witnesse of the light. For the
re is but one light for al. Onelye are they
the vessels of election/as was paule/to
carrye that lyght the woꝛlde ouer.

They stande in the presence of the
God of the earthe / or the lord of all/
as menne of most hygh acceptacyon be
fore hym / redye to do hys wyll and to
fulfyll hys comandemēt and pleasure/
haupnge the oyle of hys spꝛete and the
lyght of hys eternall veryte.

The text.

1 And

of both churches:

1 And if anye manne wyl
hurte them. 2. Fyze shall proce
de out of their mouthes. 3. and
consume their enemyes. 4. And
if anye man wyl hurte them/
thys wyse must he be kyllled. 5.
These haue power to shutt hea-
uen. 6. that it rayne not in the
dayes of their prophetyenge.
7. and haue power ouer waters
to turne them to bloude. 8. and
to smyte the earthe. 9. with all
maner plagues/as often as they
wyl.

The Paraphrase

i If anye manne wyl attempte to do
them scathe/or presumptuouslye seeketh
by craftye colouris /subtile reasons/ and
deceytfull argumentes/upon daungers/
doubtes/doloros/olde customes/and auc-
toritie of fathers to hyndre their office/
blemyshe their message/and darken their
lyght/soche fyze shal procede out of their
mouthes as shal consume theyr enemyes.

19.

B. III

2 The

The Image

2 The eternall worde of the lord that they shall declare (which ys the consanynge sygne) shall utterly destroye the. So that nothyng shall be leane of that they were afore. Neyther cut (howe nor corde/coule nor graye cote/bote nor blacke whode/rochet nor scaplar/myter nor croser/sandale nor frocke/shauen crotorne nor anoynting. For all these are theys enemies.

3 Consumed are they to ther saluacio th at with Mattheu become of Publycanes twelue Apostles / and with Daule of ferre persecuters charitable teachers. Contrarye wyse are they consumed to theys Damuacyon / whych beyng overcome by the manifest veryte / wyllfulle persist in their deuyllyshe erroures with Anstochus and Pharao / with the Scribes and Pharisees.

4 For yt foloweth. And yf anye manne wyll hurte them / thys wyse must he be kylled. Either must he be mortified fro the olde Adam / and changed into a newe man in Christ / or els by the seyd worde must he both be iudged and condemned for the bitter aduersarye of God / with less than hys auncient captayne. So must he be kylled. And no deathe will be founde lyke vnto that deathe come they ones to the felynge of yt / though they account yt now verys lyght.

of both churches.

12

5 For these wyrtnesses haue powre as
had Melias/to shutt vp heauen/ that ys
rayne not in the dayes of their prophete
enge/but yet non other wyse thā by the
afoze seyd woꝛde. For the woꝛde of God
ys the verpe keye of Dauid/ which ope
neth the kyngedome of God to thē that
saythfullye beleueth/ā d that speareth ye
vp also from thē which dwelleth in vn
faithfulnesse. For it is sayd/in the dayes
of their propheteenge. This powre then
foz is of the woꝛde/and not of the men
ne. The woꝛde speareth and openeth/lo
soneth and byndeth/saneth ā d dāpneth.
He that beleueth(sayth Crist) shall be sa
ued/he that beleueth not is iudged alre
dye. No mopster of grace noz godly wy
dome can lyght where sturde frowar
denesse is roted. The dayes of their pro
pheteenge in figure is non other than
the afozesayd tyme/tymes/and halfe ty
me/oꝝ the thye years and. vi. monethes
of Melias.

6 In those dayes shall it not rayne vpo
the wycked/they shall haue no grace to
receyue the berpte. In parables and fi
gurs shall that be hydden from thē/that
shall be euident ynowe vnto the sayth
full. With eares shall they heare ā d not
vnderstande/with eyes shall they se and
not discern. So blynde wyl their har
tes be. For soche spake the prophetes in

D. (11)

figures

The Image

fygurs/Christ in parables/ ad the Apostles in misteries. The open truthe of this reuelacion shall not the wycked perceyue/ tyll they tast the plagcs therof. So the is the nature of Gods wisdom/ that thowgh it be not in gloziousc wordes/ syne paynted termes/ nor in perswasible reasons of mānes wytte/ but in playne symple speakynge/ yet can it not be knowne of the worldly wise. The storte betwe therof will not be receyved of thē/ in the aforesayd dayes of prophetic/ but he that is blynde shall be blynde still.

7 These wytnesses haue also powre ouer waters/ to turne them into bloude. Whan they interprete and synccerely declare the pure verities of God/ which are those wholsome waters that restrayneth the dāpnable dysyncle of the soule/ that refresheth the conscience/ and clenseth the harte of the synner/ they can not choise but earnestlye condemne the peruerse iudgements/ the couetouse lawes/ and hypocritische workes of the vngodlye. And then is all vncleane vnto them/ thē is all bloodye. The gospell which was a stromblyngc stone to the Jewes/ ad made folymenelle vnto the gentyles/ is also now vnto them notwye newe learninge/ sediciousc doctrine/ ad abhominable heresye. Yea/ and they iudge them worthy to be burned that doth teache it. This

is it abhoyred of them that shall perithe
and neuerthelesse to the that belue/it is
the powre of God vnto saluacyon.

8 Synallye they haue powre to smyte
the earthe with al maner of plages/as
ofte as they wyll. Werye earthe are they
that regarde not Gods trithe/as the loz
de sayd vnto Ada after hys offence. Ear-
th thou art /and vnto earthe shalt thou re-
turne. Nothings they esteeme/ but that
whych ys earthlye. Nothings they despy-
re/but that is carnall. The frowarde
creature wyll in no case knowe that is
of the spete. The lyght ys hatefull vnto
soze eyes. Werye paynefull is bryde to the
mouthe that ys not whole. A great mo-
te was Crist to the Jewes/as hys true
preachers are vnto the blynde worlde
yet to this daye. For they smyte the ear-
the.

9 They toke che their synunge/they re-
buke their falschete/they condempne theyr
wyckednesse. They reprove them of syn-
ne/of ryghtousnesse and of iudgement.
They force not to tell the of ther vnfaul-
tynesse/eratwde/and hypocrisie/of their
philosophers/prelates and reyggers.
No greater plage ys yto the vngodlye
than to heare of theyr euill doynges.
No greater payne/ nor yet greater pon-
nyshment/than to haue their sawtes ope-
ned/and their clouynge colours condem-

The Image

ned. That fretteth the at the very harte.
Deathe must be sought out for soche pre-
achers. No wonder is yt though thys be
here wrytē for thys age of the churche.
For neuer were moze ernest wytnesses
then are now/and more are lyke here af-
ter to folowe/ tyll the mane of synne be
fullye knowne/and his kyngedome cle-
arlye overthrowne.

The Text.

1 And whan they haue fyni-
shed theyr testimonie. 2. the be-
ast h̄ at came out of the bottom
lesse pytte. 3. shall make warre
agaynst them. 4. and shall ouer-
come them. 5. And theyr body-
es shall lye in the stretes of the
great cyte. 7. whych spirytual-
lye is called Sodome and Eryp-
te. 8. where our lorde is crucy-
fied.

The Paraphrase.

1 And whan they haue ones fynished
theyr testimonye (sayth the lorde) the be-
ast that came out of the bottomlesse pytte

of both churches.

re/-shal make warre ageynst them. No
soner shal the witneses of Gods veryte
in allages be taken from the worlde/
than he hath p̄sired. After no other soze
shall they be sent hence/than he hath ap-
popnted by hys eternall decre. Johā bap-
tist was not enprysoned nor beheaded/
tyll he had don: hys offyce. Christ was
not taken/condemned/and crucifyed tyl
hys howze was come. Waule was not
putt vnto deathe/tyl he had fulfilled his
course.

2 The beast of the bottomlesse pytte ys
the cruell/craftye/ and cursed generacion
of Antychrist/the pope with hys byshop-
pes/p̄lates/p̄stes/ and relygpouse in
Europa/ Mahomete with hys detrynge
dowsepers in Affrica/ and so forth in A-
sia and India/ all beastye/carnall/ and
topked in their doynges.

3 These maketh warre ageynst Gods
wytneses / whan they hate them/ curs-
le them/blaspheme them/ and persecute
thē. Whan they withstande them with
their craftes/ impugne them with their
lyes/ and vexe them wyth their deuylly
wylle / as necessarye it is they shuld
do. For yf they haue trobled the head/
they must vex also the members. If
the howsholder be called Belzebub/the
howsholde must suffer the same. No
better is the seruants than his lordes/ nor
the

The Image

the messenger than he that sent hym.

4 They shall also overcome them/ not with the scriptures/ but with their beggerlye custumes/ constitucions/ lawes/ decrees & tradicions. They shall scourge them or dysgrade them in their synagoges. They shall deliuer them vp to iustices/debitors/ and reuolers / makinge them their bochers and slaues / so washinge their owne holpe handes fro the sheddingge of innocentes blood.

5 They shall kille the also by their counsell / to fulfill the measure of their fathers; that all ryghtuous blood maye lyght vpon them which hath bene shedde vpon earth. Yet shall they not hurte their sowles/ but through faythe they shall haue victorie bothe ouer them and the deyll.

6 And their bodies shall lye in the strettes of the great ctyte. In this worlde shall their carcases remayne/ where as they haue reule and compnyon. Where shall they be iudged and condemned. At their pleasure shall it be to hāge the heade them / or burne them. And though they laye no handes vpon them for sorowpunge their consecrate synners/ yet must it be done by their ghostlye counsell/ and ordred also after their spirituall appointment. Non other is it to lye in the strettes of their greate ctyte/ than after
soche

soche lawes as they haue practysed to
be brought vnto death.

7 For spiritually is their cyte called. A
glozyouse name vsurpe they as though
they were nō of the world. They wyll be
called the holy churche/good ghōstlye fa
thers/godly dpuines/& spirituall mēne/
not cōsiderynge of what spzete they are
spiritual. They are those into whō the vn
cleane spzete hath entred with. by other
spzetes worse than hym self. With the
spzete of falschode/the spzete of fylthynes
se/the spzete of lyes/the spzete of wyrtche
craft/the spzete of erreure/the spzete of
blindenesse/ād the spzete of cruellie. And
of these onlpe with soche lyke are they
sprituall / and of no godlye spzete as
their frutes declareth. And therfor the
spzete of god doth iudge here this great
cyte not to be called Hierusalē/but kin
kinge Sodome/& most myserable Egi
pte/the prophecyes and other scripturs
agreyng to the same. For loke what fyl
thynesse and abhomyuacion was in So
dome/what Idolatrye and deuylnesse
was in Egypt/the same is now repg
nyng in this papnted sprituallre/ and
is accounted there great holynesse.

8 Amonge this consecrate multytude/
or smered sozt is Christ yet crucyfied/
as he was amonge the Iewes whych
knewe hym not/& yet boasted thē selues
outward

The Image

outwardlye for the peculiar chosen peple
of God. Not onlye ys Christ amonge the
persecuted/scourged/ponnyshed/ ad put
vnto deathe in hys membres/ but also he
ys proued of them an vnsufficent Sa-
uer without their dayly doynges. Their
masses must be sayesfactory sacrifices /
profytinge both the quicke and the de-
ad. And that must menne beleue vnder
peyne of deathe and dampnacyon. Thus
crucifye they Christ ageyne/ and make a
mocke of hym as wryncled waule/ and
yet do they call hym their lord/ not vnlke
to the tormentours/ whych crowned
hym with thorne/ and saluted hym with
Aue rex Iudeorum.

The Text.

1 And some of the peple/ and
kyngredes/ and tungenes / and of
the nacions. 2. shall se theyr bo-
dyes thre dayes and an halfe. 3.
and hall not suffre theyr body-
es to be putte in graues. 4. And
they that dwell vpon the earthe
5. shal reioyce ouer them and be
gladde. 6. and shall sende gyftes
one

of both churches, 15
one to an other. 7. for these two
prophetes bered thē that dwel-
te on the earthe.

¶ The Paraphrase.

1 And as they lye thus dead in the stre-
tes/oz are contempned as heretykes/ān
despyed as wycked doars/ some of the
peple peruerced by these enemies/ some
of the kynredes oz sectes of dyuysion/
some of the tonges oz blasphemouse ba-
blers/ān some of the nacyns of al wy-
ked woꝝkers shall beholde their bodyes
iij. dayes and an half.

2 They shall for all ages abhorre them/
hate thē/ reuple them/ and spyghtfully
repor̄t them. In their cronycles shal they
wyꝝte them for seducers of the peple/ &
in their Roꝝyes registre them for damp-
nable heretykes: for the .iij. dayes & an
half dyuided into .viij. halues betokeneth
the .viij. ages of the churche wherin they
hane and shal styll both persecute and
blaspheme.

3 And these wycked Voꝝtes of peple/kyn-
redes/tonges/and nacyns/oz of false
iustices/pꝛiestes/lawyers/and religyous
se shall not suffre their bodyes to be put
te in graues. But be these wytnesses o-
nes iudged heretykes by the clergy/ān
so contempned by the layte/eyther shall
they.

The Image

their bodies be resolved in to ashes by
fyr/or els consumed by the fowles of
the ayre. Seldome shal ye se a knowne
heretike buried amonge them/ but most
commonlye burned. Examples of thys
hath bene latelye seene here in Englan-
de by Thomas hytton/ Thomas bylneye
Johan freth/ George barnham/ Willia
tindale, Johan lambert/ Robert barnes/
William hyperome / Thomas garade/
Rycharde spenser/ and in Wartrick ha-
milton of Scotlande/ with manye other
more. And longe afore our tyme in sir Jo-
han olde castell the lord Cobhā, sir Ro-
ger acton knyght/ sir Reynolde percock
byshop of chychester Master Johā By-
ton/ sir William thorpe/ sir William
latwre/ sir Rycharde with/ sir Johan bal-
le/ sir William caploure/ and sir Will-
iam whpyght prestes/ with dyuerse other.
The body of Forculus was first taken
bypp by Strenche the. vi. Bishopp of Rome
and disgraced. After was yt beheaded/
mangled/ and throtene into the flood of
Tyber by Sergius the chyche. Saynt
Therman after. xx. yeres from hys bury-
all was taken bypp and burned at Ferra-
ria in Italie by Boniface the xvjth. The
bones of Master Johan wyccles were ta-
ken bypp and burned also the. xl. yere af-
ter hys deathe/ as waldene wytnesseth
in hys booke de Sacramentalibus c. ix.

Cap.

Capl. lxxix. So was of late yeares in
 worcestre dyocese the bodye of master
 Willia Trarpe esquire/ & in Londō the
 bodye of Rycharde honne merchaunde
 & aplour. Moreover Johan colet deane of
 Paules in londō also/ was not farre frō
 the same for readyng of Paules Epist-
 les by hys lyfe/ had not other wayghtye
 matters bene in the waye. Soche herety-
 kes shall not rest in their cyte/ they shall
 not be buried amonge them. They shall
 not be charyned/ canonysed/ nor allowed
 for Sayntes/ for they buylded no mona-
 steries/ they sett vpp no chaūterpes/ they
 subdewed no Princes/ nor yet dyed for
 the lybertees of holpe church. They shal-
 be not in defence that prestes doyng of
 dolatrye/ thefte/ murther/ wycheecraft/ &
 whoredome/ buggerye/ with other abha-
 minacions shuld remayne vponnysh-
 ed. But rather to the contrarie/ & that
 they shuld worshyp but one God/ lyue
 by their labours/ take wyues of their ow-
 ne/ & teache nothyng but Gods lawes.

4 And they that dwell vpon the earthe
 sayth the lord/ or haue their felcrite he-
 re with the ryche glotton/ shall reioyce
 ouer them and be gladd.

5 They shall clappe their handes whā
 these godlye wyrtues be brought out
 of the waye. They shall common/ rote/
 and bancket / haupnge amonge themsel-

The Image

tes Iope without measure that the here
tykes be gone/so hatefull ys the lpyht
to theyr eyes/ and the veryte to theyr wy-
ned hartes.

6 And they shall sende gyftes or presen-
tes one to an other for gladnesse/ as for
example. My lord byshoppe hath had a
summe of monye of the prestes for doy-
ng his part so well. My lord abbate and
maister doctour haue had phelondres/ plo-
uers/ & partriches/ pigges/ geese/ & capons/
for dysputynge / theyr matters so ba-
leantlike. Maister perstone hath bene co-
mended for scoldynge/ and ser saunder
smelle smocke our parryshe prest for be-
arynge false witnesse. Maister fryze hath
had a trentall/ and father limitoure a bu-
dell of matt or a chesse for playnge the
hnaunces also. And hardelpe my lord che-
fe iustyce hath not bene without his re-
warde/ nor yet maister Chauncelloure/ ney-
ther maister Scribe. What made Tho-
mas More for his tyme with so prodigi-
ouse ryanne to persecute the truthe/ and
fens/ Godsalne of Nozwich/ whartō of
Bongaye Wals & Baker of kete/ with
soche other lyke/ but auri sacra fames/
as Virgil hath call it. Thus do they
lawne & scruphe whā they haue wrought
myself/ and moche it deliteth thē whā
they haue done vngodlye thynges.

2 For that two prophetes sayth the loz

be)bered them that dwell on the earthe.
A great trouble it is to the to haue their
fawres leane/a soze vexacion to haue
their craftes knowne / and an exceedynge
displeasure to be put from their ple-
sant Cuphates by the preachinge of
soche busye heretikes. Noche was here
de offended with Johan/ the byshoppes
with crist/the prelates & religiouse with
Maule/and a soze greife it was to their
hartes/whan they rebuked their byres.

The Text.

1. And after thre dayes and an
halfe 2 the sprete of lyfe from
God/ entred in to them. 3. And
they stode bp vpon theyr fete. 4.
and great feare came vpon the
which sawe them. 5. And they
herde a great voyce from hea-
uen/ saynge vnto them. Come
vp hither. 6. And they ascen-
ded vp into heauen in a cloude.
7. and theyr enemyes sawe the.
8. And thesame houre was there
a great earthquake. 9. and

The Image

the tēth part of the cyte fell. 10.
And in the earthquake were
sayne names of men/seuē thou
sande. 11. And the rennaunt we
re feared. 12. and gaue glory to
God of heauen. 13. The seconde
wo is past. 14. And beholde the
thyrd wo wyll come anone.

The Paraphrase.

1 And after thre dayes & an halfe (sayth
Saynt Johan) ded the sperte of lyfe by
the powre of God entre into them. In
the myddes of their Joye and triumphe
whan they thynke them selues well quy
eted/the heretykes thus taken a waye/
an other storme falleth vpon the moche
woyse than the other. Manye more ary
seth out of their ashes to their confusion
and to the chosens comfort. And the sa
me wopenesses they are agayne/geuyng
the same testymonye/though they be not
the same persones.

2 The same luyngge sperte haue they/
confessinge the same veryte/ that had
the other. No longe tyme can Christes
congregacion be without faythfull tes
tes/he promysinge to be with them to
the ende of the worlde,

3 These

3 These witnesſes ſtoode vp/vpon their ſete. In the tyme full paſt ys this ſpoken for the certēte of the thyng/ though moche of it be to come. For ſo certē is it/as it were all ſynphed. An ernest ſtomake ſhall they haue/and with moche bolde- neſſe ſhall they ſpeake. The ryghtouſe ſhall ſtande vp(ſayth the boke of wyſdome) in great feruentneſſe of ſpyete/aga- nyſt them that hath extremelye handled them/ and taken awaye theyr labours/ perſecuted them / and blemphed theyr doctryne.

4 And great feare came vpon the which ſawe them. Whan the Antichyſtes ſe they can not preuaile / moche are they inwardlye anguyſhed / bered/and tor- mented. Then doubt they their falle/thā feare they their vtter deſtruction. They tymblye and quake whā they ſe their lawes wyl no longer ſtande/ nor their in- ſurreccions no longer helpe them/lokin- ge for a terrible daye. With horryble feare ſhall they wonder(ſayth the afore- ſayd boke of wiſdome) at the comynge of the ſodayne helthe/graynyng for ſore- we/and mournynge for verpe anguyſhe of mynde/ and ſaynge within them ſel- ues. Theſe be they whom we ſomtyme had in deſpyſion. Unwiſely/ we thought their lyues to be madneſſe/ & their endes to be without honour. And now they are

The Image

outwardlye for the peculiar chosen peple
of God. Not onely vs Christ amonge the
persecuted/scourged/ponnyshed/ ad put
vnto deathe in hys membris/ but also he
vs proued of them an vn sufficient Sa
uier without their dayly doynges. Their
masses must be saytffactory sacrifices/
prospytinge both the quicke and the de
ad. And that must menne beleue vnder
peyne of deathe and dampnacyon. Thus
crucifye they Christ agayne/and make a
mocke of hym as tormented Paule/ and
yet do they call hym their lord/ not vnlke
to the tormentours/ whych crowned
hym with thorne/and salued hym with
Aue rex Iudeorum.

The Text.

1 And some of the peple/ and
kynredes/and tungen / and of
the nations. 2. Shall se theyr bo
dyes thre dayes and an halfe. 3.
and hall not suffre theyr body
es to be putte in graues. 4. And
they that dwell vpon the earthe
5. Shal reioyce ouer them and be
gladde. 6. and shall sende gyftes
one

one to an other. 7. for these two
prophetes bered the that dwel-
te on the earthe.

¶ The Paraphrase.

1 And as they lye thus dead in the stre-
tes/or are contempned as heretykes/and
despyed as wycked doars/ Some of the
peple peruercted by these enemies/ some
of the kynredes or sectes of dyuysion/
some of the tonges or blasphemouse ba-
blers/and some of the nacyons of al wy-
ked workers shall beholde their bodyes
iij. dayes and an half.

2 They shall for all ages abhorre them/
hate the/ reuple them/ and spyghtfullys
reporrt them. In their cronycles shal they
wypte them for seducers of the peple/ &
in their Roopes registre them for damp-
nable heretykes: For the. iij. dayes & an
half dyuided into. vii. halues betokeneth
the. vii. ages of the churche wherin they
hane and shal still both persecute and
blaspheme.

3 And these wycked voxtes of peple/kyn-
redes/tonges/and nacyons/or of false
iustices/prestes/labours/and relygion-
se shall not suffre their bodyes to be pue-
te in graues. But be these wytnesses o-
nes iudged heretykes by the clergye/and
so contempned by the layte/eyther shall
they.

The Image

their bodies be resolved in to ashes by
fyrre/or els consumed by the fowles of
the ayre. Seldome shal ye see a knowne
heretike buried amonge them/ but most
commonlye burned. Examples of thys
hath bene latelye seene here in Englan-
de by Thomas hytton/ Thomas bylneye
Johan frich/ George bapnham/ Willia
tindale/ Johan lambert/ Robert barnes/
Wylliam Hyrrome / Thomas garade/
Rycharde spenser/ and in Wartrick ha-
milton of Scotlande/ with manye other
more. And longe afore our tyme in sir Jo-
han olde castell the lord Cobhā, sir Ro-
ger acton knyght/ sir Reynolde peroch
bpyshopp of chpchester Master Johā Ap-
ton/ sir Willpam thorppe/ sir Willpam
sawtre/ sir Richarde with/ sir Johan bal-
le/ sir Willpam raploure/ and sir Willp-
am whyght prestes/ with dyuerse other.
The body of Formosus was first taken
bpy by Steuen the. vi. Bishopp of Rome
and disgraced. After was yt beheaded/
mangled/ and throwne into the flood of
Tyber by Sergius the thyrde. Saynt
Therman after. xx. yers from hys bury-
all was taken bpy and burned at Ferra-
ria in Italie by Boniface the xvjth. The
bones of Master Johan wycclef were ta-
ken bpy and burned also the. xl. yere af-
ter hys deathe/ as Waldene wytnesseth
in hys booke de Sacramentalibus xi. li.
Cap.

Capit. lxxix. So was of late yeares in
wozcestre dyocese the bodye of master
Willia Trampe esquire/ & in Londō the
bodye of Rycharde honne merchaunde
caplour. Mozeouer Johan colet deane of
Paules in londō also/ was not farre frō
the same for readyng of Paules Epist-
les by hys lyfe/ had not other wayghthe
matters bene in the waye. Soche herety-
kes shall not rest in their cyte/ they shall
not be burped amonge them. They shall
not be chyrned/ canonysed/ nor allowed
for Sayntes/ for they buylded no mona-
steries/ they sett byp no chaunterpes/ they
subdewed no Princes/ nor yet dyed for
the lybertees of holpe church. They shal-
de not in defence that prestes doyng Je-
dolatrye/ thefte/ murther/ wycheecraftre/
whoredome/ buggerye/ with other abha-
minacyons shuld remayne byponnysh-
hed. But rather to the contrarie/ & that
they shuld worshypp but one God/ lyue
by their labours/ take wyues of their ow-
ne/ & teache nothyng but Gods lawes.

4 And they that dwell vpon the earthe
sayth the lord/ or haue their feltyre he-
re with the ryche glotton/ shall reioyce
ouer them and be gladd.

5 They shall clappe their handes whā
these godly wyntesses be brought out
of the waye. They shall common/ rote/
and bancket / haupnge amonge themsel-

The Image

Ges Iope without measure that the here-
tykes be gone/so hatefull ys the lpyght
to thepy eyes/ ad the vcrpte to thepy wy-
ded hartes.

6 And they shall sende gyftes or presen-
tes one to an other for gladdesse/ as for
example. My lord be byshoppe hath had a
summe of monye of the prestes for doyn-
ge hys part so well. My lord abbote ad
maister doctoz haue had phesondes/ plo-
uers/ & partriches/ pigges/ geese/ & capons/
for dysputynge / thepy matters so ba-
leantlye. Maister persone hath bene co-
mended for scoldynge/ and ser saunder
smelle smocke our perrye preste for be-
arynge false witnesse. Maister fryre hath
had a trentall/ and father limitoure a bu-
shell of maff or a chesse for playnge the
knaues also. And hardelye my lord che-
fe iustyce hath not bene without his re-
warde/ nor yet maister Chauncelloure/ ney-
ther maister Scribe. What made Tho-
mas More for his tyme with so prodigi-
ouse rhyannge to persecute the truthe/ ad
fens/ Godsalve of Norwiche/ whartō of
Bongape Maister & Baker of here/ with
soche other lyke/ but auri sacra fames/
as Virgil hath tell it. Thus do they
lawke & triumphe whā they haue wroughte
mylchance/ and moche it deliteth thē whā
they haue done vngodlye thynges.

2 For these two prophetes Caph the lox
at

Be)beged them that dwell on the earthe.
A great troble it is to the to haue their
fawces seane/ a soze beracion to haue
their craftes knowne / and an exceedyn-
ge displeasure to be put from their ple-
saunt Euphrates by the preachynge of
soche busye heretikes. Moche was wro-
de offended with Johan/ the byshoppes
with crist/ the prelates & religiouse with
Daule/ and a soze grefe it was to their
hartes/ whan they rebuked their byces.

The Text.

1. And after thre dayes and an
halfe 2. the sprete of lyfe from
God/ entred in to them. 3. And
they stode bp vpon theyr fete. 4.
and great feare came vpon the
which sawe them. 5. And they
herde a great voyce from hea-
uen/ saynge vnto them. Come
bp hyther. 6. And they ascen-
ded bp into heauen in a cloude.
7. and theyr enemyes sawe the.
8. And the same houre was there
a great earthquake. 9. and

The Image

the tēth part of the cyte fell. 10.
And in the earthquake were
slayne names of men/seuē thou
sande. 11. And the remnaunt we
re feared. 12. and gaue glozy to
God of heauen. 13. The seconde
wo is past. 14. And beholde the
thyrd wo wyll come anone.

The Paraphrase.

1 And after thre dayes & an halfe (sayth
Saynt Johan) ded the sperte of lyfe by
the powre of God entre into them. In
the myddes of their Joye and triumphe
whan they thynke them selues well quy
eted/the heretikes thus taken a waie/
an other stozme falleth vpon the moche
woyse than the other. Manye moze ary
seth out of their ashes to their confusion
and to the chosens confort. And the sa
me wytnesses they are agayne/geuyng
the same testymonye/though they be not
the same persones.

2 The same luyngge sperte haue they/
confessinge the same veryte/ that had
the other. No longe tyme can Christes
congregacion be without faythfull tes
tes/he promysinge to be with them to
the ende of the woelde,

3 These

3 These witneses stode vp/ vpon their
 feet. In the tyme full past ys this spoken
 for the certete of the thyng/ though mo
 che of it be to come. For so certē is it/as
 it were all synpshed. An earnest stomake
 shall they haue/ and with moche bolde
 nesse shall they speake. The ryghtouse
 shall stande vp (sayth the boke of wysdo
 me) in great feruentnesse of sprete/ aga
 ynst them that hath extremelye handled
 them/ and taken awaye theyr labours/
 persecuted them / and blemysched theyr
 doctryne.

4 And great feare came vpon the which
 sawe them. Whan the Antichrystes se
 they can not pzeuayle / moche are they
 inwardlye anguyshed / bered/ and tor
 mented. Then doubt they their falle/ thā
 feare they their better destruction. They
 tremble and quake whā they se their la
 wes wyl no longer stande/ nor their in
 surreccions no longer helpe them/ lokin
 ge for a terrible dape. With horryble
 feare shall they wond -r (sayth the afore
 sayd boke of wisdom) at the comynge
 of the sodayne helthe/ gromynge for sor
 we/ and mournynge for verpe anguythe
 of mynde/ and saynge within them sel
 ues. These be they whom we somtyme
 had in derysion. Unwisely/ we thought
 their lyues to be madnesse/ & their endes
 to be without honour. And now they are

The Image

wekened amonge the chyldeyn of God/ & their porcion is amonge the Sayntes. Therfor haue we erred fro the waye of truthe/ & the lyght of ryghtousnesse hath not shyned vnto vs. We haue werped ouer selues/ in the pathes of wickednesse but the waye of the lyvinge lordc haue we not knowne.

5 And they harde a great voyce from heauen/ saynge vnto them. Come vp hither. The Antichristes shall heare this noyse/ they shal knowe the to be in the fauer of God/ & greate heynnesse it shall be vnto the. For this voyce is the fre elec-
cyon of God accordynge vnto grace and not after manes deseruynge. And it cometh fro heauen as doth all other good gyftes/ fro the father of lyght. It calleth vp them that afore walked sum what after the flethe/ and durst not for feare of pōnyshment wytnesse the veryte. It commaundeth them to cryse vnto God/ to be more persyghe/ more spyrytuall/ more godlye/ and to haue their conuersacion in heaue. They attēde vnto the voyce/ they obeye yt/ and do after yt. For yt foloweth.

6 And they ascended vp into heauen in a clowde. By the powre of God they are taken vp. From worldlye affectes are they changed to the pure loue of God/ and from carnall prudence to the wysdome of the spere. In a clowde are they rapte.
Com

of both churches.

Compassed are they with thys flethe/
the yll despres taken from them. Euerie
where resemble they Christ/and are day
lye better and better. They cease not of
theyr progresse/ no payne cā separate thē
from the loue of Christ/ epl they perspyke
ly come to the syght of the God of God
des in the Supercelliall Spou.

7 And their enemies san e them. The
Antichristes knoweth that they are gods
seruauntes / the hypocrites perspue
they haue heauenlye knowledge Yea, ma
nye tymes they so report them both in
their wordes and wytynges. In manye
of theyr Chronicles they affirme / that
Berengarius / Ioannes Scotus the elder /
Johan Wycleff / Johan hulle / Hierome of
Orage / Thomas the donensis a whyghe
feyre of Bytayne burned in Rome /
Hieronimus sauenarola a blacke fyre
burned in florence, & diuerse other moze
were meune of most excellēt wytes / of
most hygh lernynge / of most godlye con
uersacyō / of a most perfight ipse / seruēt /
constaūt / & vnmoucable in the tyme of
their deathes. Wythe / Waynhā Wefeld /
Frithe / Tindale / Barnes & other / are yet
repeated (ysa of somewhich to this houre
hateth their opyniōs) to haue dyed chari
tably & godly. Yet beleeue they neuer the
better / they come neuer the sonner to
God. Their malice hath so bynded thē /

C. iiii

and

The Image

And the clovde of ignorance so darke
ned their knowlege / that still they blas-
pheme and most cruellve persecute.

8 And in the same howre (sayth saynt Jo-
han) there happened a greate earthqua-
ke. A terrible cōtradiction aryseth ever
from the carnall Synagoge / & frō amon-
ge the earthlve mynded hypocrites / whā
the verite is ratwght / as it was afore ty-
me in Christ / & in his Apostles / specyally
in Daule / and now of late dayes in
manye other poore preachers. Whā ne-
we witnesses arylve / then were they mo-
re madde / scarce / and felle / then they we-
re afore. Then empelson they / then pon-
tyfye they / then make they acres and cō-
maunde in pepyne of deathe nomore to
speake in that name. Yet do they rather
loose than wyne / faile than ryle / dys-
profyght than profyght.

9 For the tenth part of theyr cyte felle
to the grownde. Their buyldinge vpon
sande wyl in no case endure. That God
hath not planted must bp by the rootes.
Their holpe whosythe churche (whych
is here called Sodome and Egypte) is
rupnously decayed. Their monasteries
of monkes / their howles of fryres / their
colleges of Idle prestes / with their non-
nes / chanons / and chanteryes in manye
places are doctone. Tythes are not as
they have bene / nor trentals / nor other
devociōns

deuotions. Images are not sought / nor
pardons in confession. The people incli-
neth to netwe lernynge / and goeth from
their olde beleue of holpe church. They
that were monkes / prestes / and fryres
are now become gospell teachers. Soe
the as afore were dead / standeth vpp
now agaynst them boldelye. This fal-
len part is here the tenth / for it is the
lordes by the latwe. It is the same Ose-
pe that afore was lost / & now is brought
to Christes folde. These were called a-
wayne from thens by the wytnesses / the
other Wande yet styll / ad are euery daye
worle and worle.

10 In the earthquake were slayne na-
mes of menne to the nombre of seuen
thowlande. An innumerable multitu-
de hath bene sent out of the waye by
these Antichrystes in theyr surpe / but
yet nothyng haue they slayne but their
names. Onelye haue they hurte theyr
bodies / vpon their sowles haue they
had no powre / nomore than had Sathā
vpon the soule of Job. Yet haue not
their names perished before God / for
of hym are they wyrtten in the booke of
lyfe. In no case are the wycked of the
godlye here putt vnto deathe / though
some do so vnderstande it / but rather
of the wycked the godlye. For they ne-
uer recaple their wrynges / but rather

The Image

praise for their enemies.

11 And the remnaunt of resydwes were
re scared / sayth saynt Johan and gaue
gloze to God of heauen. Of soche as
were left in their earthquakes or terri-
ble persecutions / some remayned in pri-
son / Some were beggered / some were
exyled / some fledde / some lost their esti-
macion and frendes / and yet gaue pray-
se vnto God.

12 In all their aduersities they glory-
fied the name of their heauenlye father
and Lorde. Thus haue we here what
is done already / and what is yet to co-
me vnder this sixt trumpet blowyn-
ge (where vnder we are now) whych all
• be longeth to the seconde woo.

13 And these thynges once accom-
plished the seconde woo wyll be past. And
then loke bre & bpe for the thirde woo /
for it wyll folowe anon after without
fayle / yea / so sone as this seconde woo
is done.

14 In the latter age of all shall this
thyde woo reygne / soche tyme as Gog
and Magog most extremelye shall rage.
And the vniuersall iudgement shall sy-
gnifie that woo / as here after meze con-
dempne wyll spere. But consyder that
these woos are to the infydels. The
faythfull feareth them not / but recey-
uynge the woode in a pure hart they
bryn-

of both churches.

byngge forth frute in pacient sufferance.

The .xv. Chapter.

Also foloweth in order the byt
trōpet blowing of the pure de
claracion of Chykses ioyfull
tydings for the last age of the
churche / vnder the .vij. scale
openynge / with the wōders & maruels
that ther after ensleweth.

The text.

1 And the seuēth angel blewe
2 and there were made great
boyces in heauē. 3. saynge. The
kyngcdomes of this worlde are
our lordes and his Chykses. 4.
and he shall raygne for euer mo
re. 5. And the .xiiij. elders
whych sat before God on their
seates. 6. fell vpon their faces /
and worshypped God / saynge.
7. We geue the thankes / lorde
God almyghtye / whych art
and wast / and art to come. 8.
and

The Image

For thou hast receyued thy great
myght/ and hast raygned 9. And
the nacyons were angrye. 10.
and thy wrathe is to come. 11.
and the tyme of the dead that
they shulde be iudged. 12. and
that thou shuldest geue rewarde
vnto thy seruauntes the pro-
phetes and sayntes. 13. and to
thē that feare thy name/ small
and great. 14. and shuldest de-
stroye them whych destroye the
earthe.

The Paraphrase.

¶ And the seueneth angell bletwe/ sayth
Saynt Johan). The seueneth sort of syn-
cere preachers shall biter their message
accordyng to the wyll of God/ they shall
declare his pleasure as he hath appoyne-
ted them. For though it be spoken he-
re as past and done/ for the certente of
the thyng/ yet is it not fulfilled in ef-
fect. The worde of God was wythout
begynnyng / and hys promes euer-
lastyng / yet ys yt not all perfour-
med

med in his creaturs / but manye thynges are yet to come.

2 After this blast of the angell were made great voyces in heauen. Manye (the congregacion of kyngedome of God / his Gospell ones purelye published by the preachers) shall speake godlye thynges to the edyfycacon of other. The symple pooze weakelynges / idyotes / and infants shall vtter the hydden wysdome of God to the confusion of the great wyse menne and sage senpours of thys worlde. Yea / the stonnes in the strete / the out castes of the worlde / the forsaken people / shall wonderfullye praysse the lord.

3 And these shall be their saynges / whā they shall se the Antichrystes confused and not able to speake agayne. The kyngedomes of this worlde / that were somtyme wycked / cruell / and vnfaithfull / are now become the lordes & hys Chyldres / of his onlye grace and goodnesse. Now fall they to the worde that afore thought it folyshnesse. Now cleaue they to the truthe that sumtyme ded abhorre it. Now haue they in hande the gospell / that afore ded persecute it as seditious & lernynge and heresye.

4 And in thys congregacion shall he reygne euermore. Continuallye is he with them / that in fapthe recapneth his
very

The Image

berpte. All this shall they bide wth
no small reioyce. ffor doubtlesse after
the seventh scale openinge/ and the gos-
pell preachinge/ than a p^{er}ceable tyme
shall be / and figured it is by the half
howe spoken of afore. ffor it shall not
continue to the ende. Longe maye not
Christes church be v^{er}secuted. But
yet this peace for the tyme shall not
onl^y be an inwarde peace in the con-
science (as ys alwayes amonge the
faythfull) but an outwarde/ quiet also/
or a season wthout persecucion a-
bode.

¶ And the. xxiij. elders (sayth saynt
Johan) or the greatt nombre of sayntes
departed (which sitteth before God on
their seates / or resteth in hys swete
peace/ in soche graces of the sp^{ir}ite as
he gave them by theyr lyfe tyme / as
charite/ stedfastnesse/ loue/ loye/ pea-
ce/ mekenesse/ ryghtousnesse/ and soche
other lyke) fell downe flatte vpon their
faces.

¶ Most humblye haue they euer sub-
mytted them selues / referringe vnto
God the father the benefeg^{er} of theyr
creacyon / and vnto Iesus Christ hys
sonne the fre gyfte of theyr redemp-
cyon. Yea/ specially at this tyme/ be-
yng vnder the altar of God/ and kno-
winge by hys mere goodnesse the nome

Be of thep̃ bretherne moste to be
fulfilled/ and them selues wpth them
to be at a glouose lpberte/ after the
ir ghostlye sozt thep lambe hym sayne
ge.

7 From the verpe depeth of owt spyr
ytuall hartes / we render vnto the
most hygh thankes Lorde God almighty
ye/ eternall father/ Sonne / and holpe
Ghost/ which art one essencvall God /
and werst without begynnynge / and
shalt be without endynge.

8 For thu hast taken vpon the thy
grete myght. Now hast thu shewed the
wonderfull potore. Ever hast thou rayg
ned amonge thy peple/ but neuer so gra
uouslye/ so plentiouslye/ and so glouo
ouslye for owt behoue.

9 The heythen euermore were an
grye whan thy trowthe apered. Wadde
were the wycked Antychrystes whan
thy gloupe shyned / and their pryde de
mynished. They fretted for anger /
they swelled for wodenesse/ yea/ they
slew the seruauntes / and burned by
thy peple.

10 But now is thy wrath towards
thē. Now will thy anger breake out/ now
will thy vengeaunce apere. Now shall thy
terrible iudgemēt without merce be de
clared frō heauē vpo all bygodlinesse of
those cruell enemies that with-helde the
truth

The Image

trithe in buryghtousnesse.

11 Now mortelye enserueth the tyme
of the dead / wherein they shall be iudged
some to ioye some to heynesse / some to
gloze some to payne.

12 Now approcheth the glad season
wherin thou hast appoynted to rewarde
the true seruantes the prophetes / and
the faythfull beleuers / made sayntes by
the only deathe of thy sonne / and all
them that yet feareth thy name / wyth
eternall felicitye.

13 Non wilt thou seclude from this thy
lyberall goodnesse / for no weakenesse
nor pouerte. But so well the small as the
great / the lowe as the hygh / the poore
as the ryche / the synke as the whole / the
vnlerned as lerned / shall tast of thy in-
estimable clerenesse.

14 Onlye shalt thou destroye them that
destroyed the earth / compellynge both
it and all that therein is / not to serue the
their heauenlye creator / but theyr owne
spynnyng despyres / lustes / and cor-
rupt affectyons / thy gloze not ones
esteemed nor regarded. Wherin maye we
coniecture / that the scuenth scale ones
opened / and the viij. trompet blowne / the
last iudgement daye is not farre of. Bles-
sed is he that watcheth for the lordes
commynge.

The



The Text.

1 And the temple of God was opened in heauen. 2. and there was sene in hys temple / the Ark of hys Testamente. 3. And there folowed lyghtenynges / and voyces / and thondrynges / and earthquake. 4. and moche hayle.

The Paraphrase.

1 And the temple of god (sayth Sarns Johan) was opened in heauen. Cupdē wyll the godlye and spirituall estate of the true Christen churchē seme in those dayes / the gospell syncerelye preached.

The Image

In faythe shall menne like their Spau-
ge father/ and not in dead Images nor
other corruptible thinges. In spete and
veryte shall they worshyp hym and not
in dumme ceremonies nor outwarde
shaddowes. Speared is Gods temple/
whan hys true worshypinge is hyd-
de. And opened it is agayne/ whan that
is clerelye seane. Tyl Chrystes com-
myng in the fleshe nothyng therof
apered. With the keye of Dauid ope-
ned he the misteries therof. Wherbye
through faythe the conuersacyon of ma-
nye is now and hath bene ever since in
heauen.

2 This temple thus open/ anon the Ar-
ke of Gods holpe testament was seane
therin. Christ metwch hym self in his
owne colours/ whan the gospell is tru-
ly receyued/ which is that Arke/ wherin
all the ryches of Gods couenauntes/
and the precious treasure of his pro-
mes is reposed /to mannes behoue. And
speciallye those by whome we are recon-
cyled and saued. By him are we onelye
brought to Gods fauer agayne/ and gra-
cioulye redemed. Yea/ all the sort of vs
haue receyued of his habundaunt and
overflowyng fulnesse. The syght of
this Arke in the temple is non other/
than a clere knowlege of hym in hys
congregacyon, So oft are his myste-
ries

ries euident / as this temple is opened. So manye tymes are they knowne as his worde is truly taught.

3 And no small frute is to be thought to come therof. For there folowed lyghteninges / voyces / thonderinges / and earthquakes. Dyuersle respectes hath the veryte of God / accordynge to dyuersle audyences. In maner of lyghtenynge it moueth some / makynge of earthe heauen / and of synners godlye people. A coloude or a noyse onely it is to some menne / not regardynge the frutes therof. To some it is an occasion of anger / spight and madnesse / and to some of open blasphemie agaynst the Holye Ghost. For what els doth the clergie / malyciously withstandynge it / but wylfullie worke agaynst knowlege? And what doth the bndyscrete layte / blynded by them / but Wable they woote not what?

4 And a great hayle also folowed / which betokeneth the benement and sharpe iudgements of Gode towardes soche enemyes of his veryte. The most terrible tempest of his 3re abydeth them. The Lorde shall breake into the lande (sayth the Prophet: Elyse) lyke a sore tempest of hayle that breaseth downe stronge holdes or castles.

The Image

And the proude crowne of the drunken
Ephraimites shall be troden vnder foote.
Not onely ys the last age appoynted
to these thonderynge / and earthqua-
kes / but they beganne also so sone as
Christ apered in the fleche. No sonner
was the yonge babe bozne / but Herode
for madnesse sought to slec hym in hys
verge infancye. The Pharisees and Scri-
bes / the bythoppes / prestes / and lawers
swelled at hys preachynge and neuer
left tyll they had slayne hym. And this
rewele with the prelates and hypocrytes
hath contynued ever sens / and styl shall
do tyll the latter daye. Onely ys there
and shal be a moderacyon / that somtyme
yt ys not so extreme as at some. For
yf yt were alwayes a lyke / there shuld
non be left.

The Text.

1 And there apered a great wo-
der in heauen. 2. A woman clo-
thed with the Sunne. 3. and the
Moone vnder her fete. 4. and
vpon her head / a crowne of .xii.
Starres. 5. And she was with
childe. 6. and cryed / trauelynge
in

of both churches: 26
in by 2 the .7. and payned / redye
to be deliuered.

The Paraphrase.

1 And there apered / sayth Saynt Iohan
a great token in heauen. For no wonder
ys thys token here to be taken / as in o
ther places of the Scripture / but for a
type or fygure / contayninge vnder mys
terye greate thynges.

2 A woman was seene clothed with
the sonne / yea / of Iohan. For to Gods
onlye electes ys the veryte shewed to a
uantage. Not Marye. Christes mother
ys this woman / though manye hath so
fantasyed in their commentaries. But
yt ys the true christen church of whom
Marye ys a most notable member

3 Thys woman the church (as Salo
mons canticles specyfeth) ys fayre / lo
uelye / plesant / swete / wholsome / dilecta
ble / vndeuyled as the Mone / excellent in
clerensse as the sonne / and gloriouse as
an armie of menue with their banners
and streamers. Thys woman ys betwix
fullie decked with the mynyng sonne
of ryghteousnesse. No ys of her that hath
not done on Iesus Christ / peynge rene
wed in their hartes by faythe. Her chyl
dren are not they that persecuteth Gods
worde / no more than was Annas and Ca
iphas. Iohnes and Alexander.

The Image.

This woman seemed to haue the moone vnder her fete. To the church or congregation of God are all other creatures subiect. All manable thinges haue the lord subdewd vnto her. She ys the ryght heire and inheritioure of them through Christ / they with her to be deliuered from the bondage of corrupcion & to serue in libertie.

4 Upon her head was also a crowne of twelue starres / which betokeneth not onely the twelue Apostles declaringe the glorie of Christes kyngedome immediately after his deathe / but all other godlye mynisters of the worde also / which haue done the same euer sence. Onely regneth the true Christen church by the worde of God / by the sincere scripture / by the doctryne of the Apostles / and neyther by supersticions nor ceremonies / neyther by counsels nor canons / by doctours nor fathers / by myrrors nor rochettes / by rypettes nor whodes / by Maunc crownes nor syde golwes / by crosses nor copes / by belles nor torches / by shipes nor gylles Images / nor yet by .xii. cupples in a spuerpe with golden cheanes and garbed caokes. Her betwye consisteth onely in faythe / and in the obseruacion of Gods holpe commandementes. Her true mynisters or preachers

as

of both churches?

As herve chosen Starres / wherewith forth
hys gloze to the edyficacyō of other / &
not their owne pompe and magnificence
And she was as ys the woman with
chylde. She cryed travelynge in byrthe /
and was payned as one redye to be de-
lyuered. With Christ ys the churche byg-
ge whan her members are in full fay-
the. In the hart ys he cherimozē concei-
ued / and delpyered forth soche tyme as
he ys declared vnto other. For thys can
se Christ called them hys mother which
had faythe and therbypon ded the wyll
of hys father. Of faythe in the first pro-
mes that Christ shuld destroye the Ser-
pent / was he first conceived in Adams
and Eua / and so grewe forth in ryghtou-
se Abell / in Seth / Enos / Enoch / Noe /
Sem / Thare / Melchisedech / Abraham /
and Loth. And as the promyses wared
stronger (as in Abraham / Moyses / Da-
uid / and the Prophetes) and the peple of
God moze in nombze / so wored the wo-
man bygger and bygger / tyll the ful-
nesse of her tyme was come that she
shuld be delpyered. Which was soche
tyme as Christ apared to the world /
taught / and was cōuersant here amon-
ge mēne. And this course haue she kepte
ever sēs, & shall do to the latter daye in
thē that beleue. Thus haue we had Christ
in her wombe sēs the beginninge.

D.iii

And

The Image

6 And beyng full of hys heauenlye
spete/She hath cryed in the Patriarkes
and Wyphetes/in the Apostles & sayth
full mynisters / as one trauelyng in
bythe . Her crye was the myghtye
and stronge declaracyon of Christes doc
tryne/the fervent zele and desyre of the
gloze of God/and of all-mennes hel
the in Christ. She trauallyerth evermore
a newe lyke as ded Paule / tyll Christ
be fashioned in her Christen members.
Wyth all her strengthe she labourerth
that the promysed Sede maye increase
in the saythe of all menne.

7 fynallye she ys payned with la
bours/dolours/ blasphemys/ troubles/
and terryble persecucyons / and neuer
ys delpyered without them. Never ys
Christ cruellye receyued / tyll some of
her members doth suffre. The constaunt
spete and inuincyble standpuge by the
truthe in them/ hath converted manye.
And lyke as the payned woman in all
her agonys/ys moche comforted by the
hope of a chyld/so are Gods saythfull
kyrnelles/trustpuge that by their pay
ent and glad sufferauce/ Christ shuld
be receyued and ryghthe fashioned in
manye. Yea/thys causeth them to repo
se in all aduersite/and lytle to esteeme
their paynes.

The

The Text.

1 And there appeared an other wonder in heauen. 2. for beholde a great red Dragon. 3. hauynge seuen heades. 4. and ten hornes. 5. and seuen crownes vpon his heades. 6. and his tayle drowe the thirde parte of the starres. 7. and caste them to the earthe.

The Paraphrases

1 After this (sayth Saynt Iohan) appeared in heauen an other token or marke / all diuerse from the first. The true church (which is Gods kingdome) was neuer yet without contradyction / nor without the craftie assaults of enemyes. Adam was not so sone created / but he was immediatly assaulted of Sathan. Christ entered not so sone the worlde / but he was by and by persecuted. The deuill goeth aboute lyke a roarynge lyon / sekynge whome he maye deuoure. 2 For beholde there was seene a great red dragon / betokenynge the sayd deuill with his whole retynnetue / full of deceipt / craft / malice / popson / pryde / and fenelless.

D. b.

The Image

kenesse/to enforce the psoze weakelynges to cōsent vnto hys falschede. All reed hys bodye scmed / in token that they which are of hym/are all full of crueltie/spyghe and bloud shedynge/afflycyng the constaunt beleuers for withstandinge hys assaults. Scloō ys he out of the earthe/as wytnesseth Job/bar comonlye in the companye of menne/impugninge the faythfull. And no powre ys able to matche hym/valeste yt cometh from aboue.

¶ The seyd dragon had scuen heades/spygnyfyng all the craftye wyles/ and subtle suggestyons/that he hath practysed and vled agaynst Christ & hys woꝛde vnder all the.vii.seales openynge & the vij.trumpettes blowynge. Werye easye yt is to cōiecture what maner of heades they were/ markynge other places of the scripture. A Serpentes head shuld seme to be the first/ consyderinge that in the Serpēt he deceyued our first parētes with his benemed craftes. This heade so malycyouslye poysoned māne/ that God repēted hym of hys creacyō/and destroyed hys whole kynde in the flood.viii.persones onelye rescued. After the flood had he the head of a Calfe for the seconde/ in sygnificacyon of the shamefull Idolatrye/ and wyched woꝛshippynge that then begonne in Nemroth/and so conspyred

epnes in the hepten. The thirde was
the head of a lyon / full of pryde and
proude / expressed first in the cruell reig-
ne of the Assyryanes and Caldeanes / and
after in the proude byshoppes and pre-
lates. The fourth was a Beares head / full
of ranyne and cruelnesse / betokenynge
the ferce kyngedome of the medes and
perseanes. Consequentelye hys fift head
was lyke a leopordes head of manye
colours / full of fycklenesse and change-
ablenesse. And that was the vnconstaunt
reigne of the Grekes. Hys sixt was the
head of a Beast farre vnlyke all other be-
astes / which sygnifyeth the kyngedome
of the Romanes with their monstruouse
lawes more than nederh. The seventh ys
not vnlyke to a mannes head / incluo-
dyng all carnall wysdome / with all
deuyllysh polycyes and craftes / and
thys ys the verbe papacye here in Eu-
ropa / whych ys the generall Anty-
christ of all the wohle worlde almost /
whych hath alreadye subdued and de-
stroyed the Emppre of Rome . For
he ys called the Apostata and man-
ne of synne. By thys only head ys
the Dragon named the enypouse man-
ne . The whole bodye foloweth
the heades . As the deuyl ys ma-
lyepouse / wycked / ferce / cruell / ryan
mycall false / execrable / and deceytfull /

The Image

o are all hys members. In the prudence
 of the fleſhe after him they walke in Ido-
 latry/hypocriſie/ad all other ſylthynesse.
 And lyke aſa fore Chriſtes cōmynge
 theſe heades were in the Serpe in
 the golden Calues/in the kyngedome of
 Babylon/in Nemroth/in Pharaos/in An-
 tiochus/and in the phariſees and Scri-
 bes/byſhoppes/lawyers/ and preſtes/ ſo
 have they bene ſens hys tyme vnder the
 vij ſcales openynge/ and the.vij. trom-
 pettes blowynge / after the ſame ſort.
 Under the firſt /he had a Serpentes he-
 ad in the Jewes/ moſt malyciouſſe and
 ſubtylle withſtandinge Chriſt and hys
 Apoſtles/pretydng the zeale of God &
 hys lawes. Under the ſeconde/he had
 a calues head in the Idolatours/ which
 ſetwe the conſtaunt wytnesses of Chri-
 ſtes veryte. Under the thirde / the head
 of a proude lyon in the bolde rable of
 heretikes/preſumpnge agaynſt Gods
 worde to afferme vngodlye thynges.
 Under the forth/the head of a Beare/
 in the gredye multytude of holpe hypo-
 crites and ſpirituall Antichriſtes/ which
 hath rauyned by the ſubſtaunce of thys
 worlde/ vſurpinge the empyre of the ſa-
 me. For then begonne the papacye
 with Mahometes myſcheff. Under the
 fiſt/the head of a leoparde/ in the dy-
 uerſyte of peſilent ſectes oz execrable
 locuſtes



of both churches.

30

locustes/ of whome euery one reioyseth
in hys owne colour and inuention. For
then ded they sore increase. Under the
sixt / the head of a Beast vniyke to all
other / in the Tyrannye of wycked gouer-
nours blynded and perswaded by the
Prestes to see Gods seruantes for the
vpholdynge of their synninge genera-
cyon. For then was and ys yet done mo-
che murther / by soche as confesteth the
truthe. Under the seuenth or last seale o-
penynge / shall he haue yet styll the head
of a mane / in fleshelye polycyes and fal-
shede of the pope and hys prelates / in
the doctours and prestes / tyll God bre-
terlye shall destroye them with the brea-
ste of hys mouth.

4 The seyd dragon had also .x. hornes /
or all subtile wayes wherewith to impug-
ne the feble weake nature of manne / or
to prouoke hym euermore to rebell a-
gaynst Gods commandementes.

5 Upon hys seuen heades he had .vij.
crownes / sygnifyinge therbye that both
he and hys members hath not onely
possessed the afore named vices / but also
they haue ouer the worlde reigned in thys
and yet do to thys daye. In pryde / falsh-
ede / malpce / crafte / cruelte / wyckednesse /
& all other myscheues triumphe they yet.

6 And hys taylor drec towardes hym the
thirde part of the starres / & in conclusion
thirte

The Image

threwe them downe to the earthe. By
worldlye promacyons / lucre / fauer / and
other flatterynge fantasies / hath he
tangled manye lerned menne / and pluck-
ed the cleane from Christes true chur-
che / and from the lyfe of the gospell / so
promouyng them whollye to geue them
selues to the stode of erronouse doc-
tryne and spenge prophesynges / to seduce
the worldlye multitude and kepe them
in perpetuall blindenesse.

7 So that they are now cast into the
earthe. They are become all carnall / fyl-
thy and vngodlye in al their wysdome /
stode / and workes / in all their counsels /
preachynge / and teachynge. Now are
they the wycked Apostles of Sathan /
no longer maye they shyne in the eye
enament.

The Text.

1 And the dragō stode before the
woman / which was redye to be
delyuered. 2. for to deuoure her
childe as sone as it were borne /
3. And she brought forth a man
chylde .4. which shulde rule
all nacyns with a rod of yron
5. And her sonne was taken vp
into

unto God/and to his seate . 6.
And the woman fled into wyl-
dernesse. 7. where she had a
place prepared of God. 8. that
they shulde fede her there. 9. a
thousande / two hundred / and
thre score dayes.

1 Before the afore seyd trauaylinge
woman stode this dragon/redye to deuour
her childe/so sone as it were bozne.
Euer more ys the deuill waytinge his
praye/where as the gospel is syncretelie
taught/least anye therbye shuld become
the children of God.

2 He seeketh all craftes / polycyes / and
ingynnes / to take the worde from the
hart / least they beleupnge yt shuld be sa-
ued. Thus taught he to deuour Christ
after the letter / appoyntinge Herode to
slee hym sone after his byrthe. And whā
he se that waye wolde not take / yett left
he not of tyll the Jewes had slayne hym.
Not thus yett satisfied / he laboured
by the byshoppes to extynguyshe the fay-
the of his resurrection/least that shuld
proffygnt vnto lyfe. More ouer where as
the Apostles ad other godlye mēne / hath
geue Christ vnto ether in maner as they
receyued hym / he hath left no cautels
unlouche

The Image

Unfought by hys malignaunt members
euer lens to depyue Gods people therof,
3 Sache a man chylde (sayth Saynt Jo
han) brought thys woman forth/as with
an yron rodde shuld retole all nacyns,
Neuer ys the true church Idle/ but con
cepueth Christ at the gospell preachynge/
reapneth hym in faythe / and bryngeth
hym forth in teachynge other the same.
No woman chylde ys he/impotent/wea
ke and feble/but a man chylde/bryngh
ge with hym alwayes a strange/ mygh
tye/and inuincible spere/wher as he is
unfaynedly recepued. For he is the mygh
tye lorde that ys baleant in battayle.

4 With the yron wand of hys wor
de inuincible shall he gouerne hys me
ke spreted flocke/that non other lawes
shall they require. With the same also
shall he subdue al powers which are not
of hym/ and dryue them downe to the
bottom of helle. For by faythe onlpe in
him is the victorie gottē ouer the worlde
5 This childe was also takē vp to God/
and vnto his throne. Where as the deuyl
thought to deuoure hym/and to wrap
pe hym vp for euer vnder deathe/he put
hym besyde hys purpose. Wyctoryouslye
he arose vp from deathe to lyfe/he ascen
ded vnto heauen/and now syttech vpon
the ryght hande of God the father al
myghtye. And where as he ys now / the

re shall hys fapthfull folowers and my-
nisters be here after .for that is hys/is
also theirs/byrthe/lyfe/deathe/resurrec-
tion and ascencion.

6 The womā fledde after this into the
wyldevernesse. What els doth te iust peo-
ple of God? but flee the cōtagiousnesse/
banpse/tumulte/ fornicaciō/Idolatre/
and fylthinesse of this worlde? sekynge
God in the solytraye hart/ād not in ou-
warde fantasies. I gote me awaye farre
of (sayth David) and remayned in the
desert. Monkes/nonnes/chanons & fry-
res/hath fledde into monasteries/couen-
tes/ād howses /but nothynge after this
sorte. For in all voluptuose pleasurs
haue they there lyued. The vnfayned so-
litarpe manne after Hierempe/ continu-
eth peceablye wth him self/ād hath his
hart aboue.

7 In the sayd wyldevernesse had he a pla-
ce prepared of God. Which is nō other
but Gods protecciō/defence/ & sauegar-
de/promised in the scripturs. That the
lord shuld p̄serue vs as he ded his cho-
sen peple of Israel/whan he wente befo-
re them in a clowde vpon the dape/and
in the nyght in a pylle of fyre. David
boasted hym self that God was his refu-
ge/ and that he dwelled vnder the defen-
ce and shadowe of the hyghest. So lon-
ge as the lorde is my gouernour (sayth

The Image

he) I can wante nothinge. He fedeth me/
he sustayneth me / I doubt no daunger/
for he ys with me. Hys staffe stayeth
me/hys worde and promes ys my who-
le confort.

8 And there wylt the lorde fede her (sayth
saynt Johan) for the space of a thousan-
de/two hondreth/ and .lx. dayes. Non
other are fedde with the scripturs & pro-
mises of God (which ys the bread of
childzen not to be geuen to dogges) but
they which fleeth into thys desert from
the Dragon / forsakynge both head
and taylor / both suggestions / and la-
wes / both customes and constytutions.
For all are deuyllyshe . Non other es-
caped the plague of Sodome/ but they
which fledde cleane from thens. Lo-
thes wyfe but lokynge backe onlpe to-
wardes yt agayne/ was turned into a
salt cone.

9 The nombred dayes here are non
other but the afore wyrtten tyme of
the two witnesses / the tyme of Meli-
as preachinge / the tyme of Johans
preachynge / the tyme of Christes pre-
achynge / or the tyme of the gospell pre-
achynge from Christes ascensyō to the
latter ende of the worlde. That ys the
verye tyme of the feadyng of hys
churche. And not open ys thys feadyng
ge here / but secrets in the wyder-
nesse

nesse/amonge a, sorte vnknoſtome to the
 worlde/haupnge the pouerte of ſperts
 without Chaupnge / anopntinge / or
 Hypocrites apparell. And not onlpe
 hath the lorde thus noyſhed hys peple
 in this ſpiritual respect/ but alſo in
 boſpe. When they haue bene grea
 nouſpe handled/ſpoyled of their goo
 des / impriſoned / and exiled/gracpouſ
 lpe hath he releued them/ and proupe
 ded for them both ſolace and conſort as
 the hādes of thē whom they neuer ſawe
 afore. So that the iuſt hath not felt hys
 ſelfe forſake/ nor his childreſeking bread.

The Text.

1 And there was a great bat
 taylor in heauen. 2. Michael and
 his angels. 3. fought with the
 Dragon/and the dragon fought
 and his angels. 4. and preuaile
 led not. 5. neyther was theyr
 place founde anye more in hea
 uen. 6. And the great dragon/
 that olde Serpent / called the
 deuyl and ſathanas. 7. was ca
 ſte out. 8. which deceyued all

E. 9.

the

The Image
the worlde. 9. And he was ca-
ste in to the earthe/and his an-
gels were caste out wyth hym
also.

The Paraphrase.

1 And there happened at that tyme (sa-
yth saynt Johan) a great battayle in hea-
uen. In the church is euermore variaū
ce and stryfe without ceasinge/ betwixt
the spere and the fleſhe/the good and the
badde/the faithfull and the vnfaithfull.
Non other is this battayle but a verpe
contradiccion/a dyuersite in faythe/sto-
dye/opynion/wyll/and worke/ about the
lawes or commaundements of God/ and
also about the lawes and tradycions of
menne. Thys battayle is wayghtye in
cause/multitude/and continuance. The
cause therof is Christ/the gospell/ faye-
the/righteousnesse/ mannes helthe/Gods
hygh honour/and soche other lyke on the
one partye. Upon the other partye the
cause is/errour /hipocrisie/lyes/ydola-
trie/auarice/pryde/cruelte/ fylthyneſſe/
with all soche other. So great is the
multitude/that non is fownde out of it.
Non is there but are in this armye. Epe-
ther they are good or badde/faythfull or
vnfaythfull/ ryghtouse or vnryghtouse.
The ryghtouse are of the hoſte of Micha-
el

ei/ the vnrightouse are vpon the dragons
spide. Continued haue this battayle fro
the first beginnunge / and so shall styll to
the latter ende. Yea/ though the dragon
be botwnde or tyed vp vnder the .viij. sea
le openynge/ that he rage not then as he
hath done afore. Yet shall the spere of
wyckednesse/ and a mynde to do mischef
reigne inwardlye styll in his members.
for a Sathan can be but a Sathan/ and
a deupll a deupll.

2 Michael and his angels fought vale
auntlye with the dragon. Spirituall are
they which hath done on Christ after
the mynde of Daule / and spirituall is
their armour. Their gyrdinge is verite/
their brest plate rightousnesse/ their shil
de a sure saythe/ their weapon the wo
rde of God/ their helmet the hope of hel
the/ and for stedfastnesse of their fete
their shewing the gospel. By interpre
tation is Michael to saye/ who is as
God: or who is lyke vnto God? And he
betokeneth the constaunt ministers and
syncere teachers of the gospel. The an
gels of Michael are all they that in a su
re saythe confesseth the eternall magni
ficence of God/ and that non is lyke vnto
hym. Contrarye wyse the dragons
angels are the hypocrites/ lyge prophe
tes/ and erronouse teachers.

3 These fyght with the dragon/ and the

The Image.

Dragon and hys angels with them. For
her hat ys not with Christ / ys agaynst
hym. With the ryghteous ys Michael.
For mynystrynge spertes are the angels
ordayned for the confort of them which
shall be saued. And commanded they
are to wayte vpon the earthfull / to pre-
serue and defende them. The wycked
sozt haue the deuyl & hys chaplaynes to
fpyght for them / the ryghteous haue Mi-
chael and hys angels. The wycked fpygh-
teth with errors and lyes / the ryghteou-
se with the onely veryte of God.

4. As vengeable and as ferce as they
are / yet preuaile they not / neyther ys
their place forwode anye more in hea-
uen. For the hath the vyctorye by the pro-
myse of God / though the blinde worlde
be seyth it not. Overcomen are the wyck-
ed whā their enterpryses taketh not /
and cleane ouerthrowne whā their beg-
gerye ys contempned. And neuer ys the
full vyctorye gottē / no more than it was
in Christ / tyll the tabernacle of thys bo-
dye be laped a syde. At that daye ys the
crowne gotten / whom the lord hath la-
ped vp for the ryghteous. And lyke as
there ys daylye fpyghtynge / so ys there
in some / daylye vyctorye. Daylye are the
angels of darkenesse ouerthrowne / day-
lye are they cast out of heauē / whych ys
the true church. Daylye are they cōdēp-
ned

ned by the worde of God / & iudged for
rebels agaynst the holye Ghost / whose
spynne ys neuer forgiven.

5 No place haue they anye more with
the chosen / no cleccyon nor acceptacyon /
afore God. The more light they haue had
& the more they haue tasted of the truthe
now forsakinge yt / & rebellyng agaynst
yt with the deuill / the farther they are fro
God / & the more nygh vnto dāpnacyon.
Nether beleued he trulye / that so had re-
ceyued the worde. Let nō thynke to be
saued / vntlesse he perseuereth to the ende.

6 And the great Drago / or captayne of
all the vnfaithfull sayt / that olde croked
Serpēt whych deceyues Adā / & ys called
the deuill or malycouse accuser / pea / &
also Sathan the most cruell aduersarye
with all hys elyentes & spirituall adhe-
rentes / are certayne & sure to be cast out.

7 With the ryghtouse shall they haue
no porcyon for all their gloriouse tytles.
With the godlye shall not their names
be registred / for all their holpe vncerys.
But with the prince of this worlde they
shall be throwne forth.

8 For he by them / & they by hym / hath
deceyued all the worlde / in lyenge tokēs
& wōders / & in the operacyō of errours /
to the bitter dāpnacyon of all thē that cō-
senteth to theyr wyckednesse.

9 And he was cast into the earthe / & his
āgels also were cast out with him / which

The Image

Is not els but that they are reserved to
eternall dampnacion. For scrupnge the
creature rather than the lord that made
all/God hath forsaken them/ and genen
thē ouer to their owne shamefull lustes.
All grace and goodnesse hath he takē frō
them/and in all darkenesse hath he lefte
them. Nothinge is now behynde but hel
le fyre/prepared for the deuyll and his an
gels. The churche thus first brynngnge
forth Christ amonge the Jewes/and so by
their cruelte dryuē out into the world de
sert of the Gentyles/hath bene there fed
de of God in persecucion euer senns/ and
shall be styll tyll the terme come out of
the aforesayd thousande/two hondzeth/
and thre score dayes/ whose ende is in
the lordes handes.

The text.

1 And I harde a loude voyce/
which sayd. 2. In heauē is now
made saluaciō / and strength. 3.
and the kyngedome become our
Gods. 4. and the power his Chri
stes. 5. For he is caste downe
which accused them before God
daye and night. 6. And they ouer
came

of both churches.

35

came hym by the bloude of the
lambe. 7. and by the worde of
their testimonye. 8. And they lo-
ued not theyr lyues vnto the de-
athe. 9. Therfor reioyce ye hea-
uens/ and ye that dwell in the.
10. Wo to the inhabyters of the
earthe and of the see. 11. for the
deuyll ys come downe vnto
you. 12. whych hath great wra-
the. 12. bycause he knoweth that
he hath but a short tyme.

The Paraphrase.

1 And I harde a myghtye great voyce
(sayth saynt Iohā) which is the whole
agremēt of all the sacred scripturs. And
the voyce sayd thus vnto me.

2 Now is there in heauē saluacion. In
the churche is the helthe of soules now
that the Idolatrie with other abhomi-
nations is throtone forth/ & the cleane deli-
uered frō their beggerie. Now apereth
the power of the lord/ that his gospell
is trulye preached.

3 Now is it become our Gods kyngedo-
me/ that their doctrine is not of menne.

L. v

Now

The Image

4 Now hath yt the whole strengthe of
hys anoynted .all Chzistes labours/
merytes /and deservynges/hys natyur
te/passyon/ resurreccyon/ and ascensyō/
ys now her owne good. Chzistes bycto
ryers theirs/hys crowne/hys scripture/
hys seate /a kyngedome ys theirs. Yea
the possessyō of hys fathers ryght han
de ys theirs.

5 For the enemye of oure bzetherne is
throtone downe/whiche cruellie accused
thē befoze God daye and nyght. The ad
uersarpe Sathā which quareled befoze
the lorde agaynst paciēt Job/and vexed
hym sore in hys substance and fleche/ ne
uer ceasynge to this daye to trouble the
ryghteous with Antichzistes and tyrann
tes/ys now ouer comen by the byctorye
of saythe/and hys power greatlye demp
nyshed in hys members. Now is the kin
gedome of God increased /moche peple
beinge vnfaynedlye couerted vnto Chzist

6 Conquered hym they haue by no po
wer of their owne/neither merytes nor
workes / but through the inestimable
strēgthe which ys in the bloud of the im
maculate lābe Iesus Chzist/and through
the intryncible worde of hys veryte/
which they to the worlde haue celsy
fied.

7 In the wytnesse therof haue they con
fessionallye suffered/and through saythe in
them

them haue they with hym obtayned vns
toꝝe ouer the woꝝlde / synne / helle / dea-
the / & the deuyl. Not their owne bodys
haue they spared to wyne this coꝝquest.
8 But moche moꝝe haue they loued Christ
and hys truthe thaꝝ themselves / accoun-
tyng yt auantage to geue theꝝe lyues
foꝝ hym.

9 Therfoꝝ reioyce ye heauens / and all
poꝝw that in them doth dwell. Ye angels
a boꝝne ozdained foꝝ mannes confort / ye
sayntes departed from the myseryes of
this woꝝlde / ye faythfull beleuers re-
maynynge in this lyfe / and ye feruent fa-
uorers of the lordes veryte / be glad that
your bzetherne hath gotte the byctoꝝie of
the deuyl and his angels to the gloꝝie
of Christ.

10 But woo vnto the wretched inhabi-
tauntes of the earthe / and of the see. No
small danger is towardeꝝ them that
hath harde the voyce of the lord / and
shyl yet wyl folowe the course of thys
woꝝlde. No light parel haꝝgeth ouer thier
heades / that are inconstaunt / fickle / and
waneryng / geuynge backe with euery
blast foꝝ the plesure of thier fleshe.

11 Take hede of yt therfoꝝ / foꝝ vnto
poꝝw that are soche / the deuyl ys come
downe with hys subtile suggestyons ad-
craftes / with hys wylpe caatres and
ingyns. Amonge poꝝw doth he remayne
watchynge

The Image

watchynge to haue his praye/as he ded
amonge the chyldren of Israel / whan
they were become vnfaythfull.

12 Tares wyl he sowe to destrope the
good sede/for his wrathe is great to se
him self thus delected/and his hate is ex-
cedinge/beholdinge his kingedom de-
cayed. Amonge yow must he wrake his
anger/for he ca not harme the faythful.
Throughe his enuye came deathe first in
to the worlde. If ye wyl escape his sna-
res/loke ye geue no place vnto hym/but
in faythe resist him manfullye.

13 He wereth now madde/and frettereth
with him self. He mindeth to make ha-
uock and to do moche myschef/ because
he knoweth that his tyme is shorte. No
longe season shall he haue from hence
forth to deceyue. The latter daye he per-
seueth not to be farre of/wherin great
tormentes abyde both him & his. And
that maketh him so wode. That maketh
him so insatiablye desperouse to noye/
not carynge what spyght he worketh a-
gaynst God. And no wycked wyle lea-
ueth he vnsought/to perfourme his cru-
ell intent. Woe vnto them therfor that
in these dayes taketh no hede. Woe vn-
to them that slombreth in wanton plea-
surs/ whan most daunger is/and the de-
uyl most bysye/not attendynge to the
call and warnynge of God.

The

The Text.

1 And whan the Dragō sawe/
that he was caste vnto the earth
2. he pursued the womā/ which
brought forth the man chylde. 3
And to the womā were geuen
two wynges of a great Egle. 4
that she myght flye into the wil-
dernesse. 5 into her place/ where
she is noztyhed for a tyme/ ty-
mes/ and halfe a tyme. 6. from
the pzeience of the Serpent. 7.
And the Dragō caste out of his
mouthe water after the womā/
as it had bene a ryuer. 8. that he
myght cause her to be caught
of the floode. 9. And the earthe
holpe the woman. 10. and the
earthe opened her mouthe. 11.
and swallowed vp the ryuer/
whych the Dragon caste out of
his

The Image
hys mouthe. 12. And the Dra-
gon was wroth with the wo-
man .13. and went and made
warre with the remnaunt of
her seide. 14. which kepe the com-
maundementes of God. 15. and
haue the testymonye of Iesus
Christ. 16. and he stode on the see
lande.

¶ The Paraphrase.

1 And whan the Dragon or most fure-
uouse serpent the deuyll / the head master
of pryde and father of lyes / sawe that he
was throwne downe vnto the earthe
by the valeaunt holte of God. Or so the
tyme as he persecueth the Idolatrye / su-
perstycyon / pompe / hyprocresye / and other
abominable fylthynges / destroyed by
the woꝛde of God in hys malpynant
Synagoge of proude paynted prela-
tes.

2 Thi persecuteth he the poore woman /
whych brought forth the manchild.
Than bereth he the true congregacyon
that teacheth no other but Christ, & cōfess
hys

seth non other sauer/ helthe/ & redemer.
Them doth he torment and ponnyshe
by hys mytred Mahowndes & hys Hauē
Sodomptes/ subdupnge vnto them for
that purpose the power of kyniges/ and
myght of magistrates. Then spyteth An-
nas in conspytozpe /and Caphphas in sel-
syons vpon lyfe and deathc. Then byn-
geth the woman her chyldc forthe in per-
ne. By the martyrdome oz deathc of god
lye wytnesses ys Chzist delyuered/ and
lefte here behynde in the hartes of ma-
nye.

3 And vnto the woman were geue two
wynges of a great egle/ oz the two tes-
tamentes of God/ containyng the Pro-
phete and Gospell / with the loue of
God and oure neyber. And these mygh-
te wynges were geuen her that she
myght flye with them into the wylder-
nesse. Euermoze whan daungerouse per-
secucion ys/ the members of Chzistes
congregacyon (which are left here behyn-
de) hath auctozpte of the olde lawe to
flee from yt wpyth Jacob/ Moyses/ Da-
uid/ and Helias/ of the newe lawe also
with Chzist and hys Apostles. If they
pursue ye in one cyte (sayth the lordc)
flee pto into an other. Not onlye to sa-
ue your bodies/ but to fructifye in the pe-
ple. Get ye into the desert. Teache the
that were not tangt afoze. If ye can
be

The Image

be suffered openly to preache/ instructe
menne priuately in howses. Playe not
the Auggardes in the lordes byncyparde.
Be not niggardes ouer his fre treasure.
But as ye haue pleiuously receyued it
so liberally distribute it agayne.

4 From the face of the dragon hath the
woman thus power to flye into the wil-
dernesse by the scripturs/ whan her chyl-
de is deliuered and takē vp to the throne
of God for the vnthankfulnesse of the
peple/ that they haue not in faythe recey-
ued him. And in moche daunger are they
lefte/ haupnge the deuyll and his angels
throtne downe amonge them woth
theyr wyles and craftye snares. In mo-
che more perill are they/ them they were
 afore.

5 A place hath she in this desert apoynt-
ed of God/ wherein she is noryshed for
a tyme/ for tymes/ and for the halfe ty-
me/ which is not els but his speciall pro-
tection amonge them that be poore in
sprete/ and are iudged outcastes of the
worlde. There is the true churche nory-
shed woth the pure worde/ not mixed
woth the leuen of Pharysees. There is
the faythfull congregacion at all tymes
fedde/ without the tradicions of hypocri-
tes. Onlye are they releued with the be-
syte/ & satisfied with the lpyunge promi-
ses/ & haue bene lene the tyme of Christ.

Yea

Yea/sens the tyme of Daniell and afore. And this fedynge tyme of the lord in secretnesse/ hath bene somtyme shorter/sumtyme longer/and sumtyme shortest of all/ accordynge to the tymes of persecucion/and of byndenesse in the enemies.

6 To flee from the presence of the Serpente/haue they euermore had commandementes of the lord/ and to thurne the suggestions of his angels. Warned they haue bene in no wyse to go forth/ whan they sawe / Christ ys here and there/ for so moche as their craftes are soche as wolde (yf yt were possible) deceyue the very electes.

7 And the Dragon(sayth saynt Iohan) ded cast out of his mouthe water after the woman. A doctrine, of Hypocresye/errours/and lyes hath alwayes passed from the Synagoge of Sathan. Non other frutes hath gone from them/than waberynge supersticions / Idolatry/and theythen ceremonies. These hath flowed forth lyke a great ryuer. Daylye haue they augmented/and contynuallye increased. Innumerable are the conuerse and vnprofitable burdens of their fantasies and dreames/wherewith they noye mennes consciences/ doth wene their small saythe/& overloade their sowles.

f

Thys

The Image

8 Thys synkyng water ded the Serpent vomete out by hys rancorous Antichristes) which are hys inscapable mouthes) to stoppe the passage of the woman. He poysoned yt forth in habundance that he myght cause her to be caught of the flood. Soche ys alwaies the myscheneous nature of the deuyll and hys angels. Wengeable assaults haue they/ and innumerable craftes to deceyue the innocent not knowinge them. Our first mother Eua was thus trapped in the begynnyng/ & so had bene drowned with Adam her husbände/ had they not had saythe in the promysed sede. An innumerable multitude hath bene and are yet to this daye swallowed bp of this flood and without great difficultie non escapeth yt. Excedinge ys the compasse/ scope/ and prynciple of this false generacyon. Ebermore poynt they out their popson/ they dyspute their matters with errors & lyes/ with counsels and customes/ hauninge vpon their syde the darkened powers.

9 Yet ys the lord mercifull to hys poore congregacyō / that they are not drowned with al this fylthy floude. Non of yt ones toucheth their hartes. No parte of their saythe doth all thys rystt raffe bynder. This dyrtie baggage accōbertyeth not their soules. Onlye are they satysfied

of both churches.

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sped with the wholsom doctryne of Christes spere. And the carthe ded helpe the woman (sayth Saynt Iohan) The carnall multitude/the wyse menne of this worlde/the verpe reprobatess from God/all drye without the true saythe/dranke by this fylthye water.

10 They opened their mouthes wyde/ and swallowed by the great ryuer cleane/ which the Dragon cast out of hys mowthe. This erronouse doctryne was euer moze plesant vnto them. Moche moze haue they alwayes dellyghted in lyes/and olde wyues dreames than in Gods truthe. Therto haue they geuen their eares /with all auydpouse gredynesse and superstycyouse deuocyon haue they embraced them. But the lpyng waters of the lordc sauozeth not in their mouthes/their owne broken cytlenes doth please them best. Better ys to a styne a fylthye puddle/ than a swete rōnyng water. No where wyl he drynke/ but where he maye swallowe hys carkas. No doctryne pleaseth them/ vnlesse yt maynteyneth their synne.

11 In drynkyng by this flood/ yet ease they this woman. In soche multytude ys chrystes smal flock not mysted/ nor loyed for/ nor yet manye comys in their abhominacyōs perceyued to be absent.

f.ij.

So

The Image

So gracpouse to them ys the lordē/that
in no wyse are they harmed with those
vntwholsō waters. They are not caught
of that pestilent flood. It overwhelmeth
not their saythe.

12 And the dragon was wrothe with
the woman (sayth sayth Johan) frantyc
ke and madde ys the Synagoge of Sa-
than/whan their wanton wōre is forsa-
ken/abhorred/and despyed. Than fret-
te they for anger / than swelle they for
woodenēss. Than whet they their tethe
vpon the innocēt scowles/ and wolde te-
are them in peces for verpe spyght. Thā
Imagyne they netwe catweles and wy-
les/and therupon procure they netwe la-
wes to be made/to trappe them in sna-
res that they escape no waye.

13 For the dragon in hys wrathe/ ma-
de wāre with the remnaunt of her seede/
which kepte the commandementes of
God. All maner of wayes hath thys Ser-
pente assayed to, destrope Chyistes true
churche. The Apostles he vexed with the
Pharisees and Wicettes/for the first age.
With falle byetherne and tprauntes
troubled he their successors for the secon-
de age. For the thirde/with innumerable
heresyes ded he accōbze them. For the
fourth/ with dānable sectes of Hypocro-
syte ded he oppresse them. For the fiftē
brought he the worlde into, a damnable
prace

peate of Idolatrye and supersticyō. And
foz the sirt/scyng he can not yet pꝛeuay
le) he maketh open warre vpon the rem
nant of her sece.

14 Now doth hys Synagoge of Pres
lates/Prestes/Hypocrites/and tyraun
tes/make wycked lawes agaynst them.
Now do they persecute them foz keepyn
ge the commandementes of God/in mar
ryage/in recepyng meates with than
kes geuyng/and in not goyng out to
seke Chyst here and there in their wals
ses and mutterynge/in their outwar
de colours and shaddowes.

15 Now put they them to deathe/whiche
haue the Testimonye of Iesus Chyst/
preachynge hym foz an only teacher ne
cessarye/foz an only mediatoure and ad
vocate/foz an only sauer and redemer/
foz our only ryghtousnesse/wysdome/
and helthe. Foz their warre ys only
agaynst them that kepe Gods commaun
dementes/and that haue the wytnesse
of Iesu Neyther ys yt agaynst bat
des noz whores / agaynst murthe
rers noz theues/agaynst Idolatours noz
Hypocrites/forcerers noz Sodomytes/
aduocaterers noz glottons/Idyotes noz
lyars/Idle prestes noz bagabondes/scy
matykes noz traytours. Non of these se
ke they out. Non of these accuse they as
their sellyons/ but the only readers of

The Image

th^e gaspell/and poore fauorers of Gods
truthe.

16 Upon the see lande stande they euer
more with their grāde captayne/to fyght
thys battayle. No other lawes haue they
to grownde themselves vpon/but their
owne tradycions and customes/ with
soche fantastycall actes as they daylye
make/or procure to be made of wyntes
for their owne wycked purpose. And
as their lawes are beggerlye and wea
ke /so is their vsurped auctorite/ so are
their proude tytles/so are their mysters/
their anoyntinges /and pompeuse func
cions. All are sande /dust/ and rotten
powder before God/not grounded vpon
hys worde. All are vnproffable chaffe.
Yea/ their selues are a grounde vnsure
full/sandye/and vn sure/ fyrst for the dia
gon to stāde vpon to fyght agaynst Chri
stes members. For they are the verpe se
ate of Sathan/and hys contynuall dwel
lynge place. And that he can not do by
hymselfe/he bringeth euermore to passe
by them. Innumerable also are their de
uyllye practyses, their wyles/ād their
subtiltees to vpholde their master/as a
re the sandes of the see.

The. iij. Chaptre.

By the monstruouse/owgelye/and
 most odpoule Beast rpsynge out
 of the see/with. iij. heades and. 3
 hoznes ys mente the vnyuersall
 or whole Antichrist comprehēdin
 ge in hym all the wyckednesse/furpe/fal
 shede/frowardnesse/decept/lyes/craf
 tes/slayghtes/subtyltees/Hypocresye
 tyrannye/myscheffes/pyrde/ād all othes
 deupplyshenesse/of all hys malycpouse/
 members which hath beue sens the be
 gynnynge. The excedynge presumption
 of them that hateth the/blessed lorde(say
 ed Dauid)arysleth daye by daye. Conty
 nuallye thynne enemies growe / alway
 es they increace/and euermoze they pro
 spere in thys worlde. Not from the ste
 defast or sure grounde(which are the loz
 des peple)arysleth this beast/but out of
 the wauerynge see/or from the fyckle fo
 lyshyppe and moueable multitude of the
 vngodlye. For the wycked sort after Fla
 pe/are the ragynge see that can not rest/
 whose water someth with the myze and
 grauel. No peace ys amōge the vngodly
 (sayth the lorde)no vyte/no charyte/
 nor mutuall chryste loue. It pleased ther
 for the holpe ghost to prouoke Johan/af
 ter hys secrete wyspon/to describe thys
 myghtye Antichrist thus in hys ryght co
 lours/accordeinge to that he had seane/to
 the foze warnynge of Chrystes peple.

The Image



The Text. 1.

And I sawe a Beast ryle
out of the see. 2. hauyng
seuen heades and ten hoz-
nes. 3. and vpon hys hornesteir
crownes. 4. and vpon hys head
the names of blasphemye. 5.
And the Beast whych I sawe
was lyke a Catte of the moun-
tayne. 6. and hys fete were as
the fete of a Beare. 7. and hys
mouthe as the mouthe of a lyō.
8. And the dragon gaue hym. 9
hys

hys power. 10 and hys seate. 11.
and great auctoryte.

The Paraphrase.

1 I behelde (sayth Saynt Iohan) an
execrable Beast/verye odypouse and hate
full to loke vpon/rysynge out of the ra-
uenouse roarynge see. For the wycked
aunaunceth themselves as the grene baye
tree in bngodlyncete /and the Synago-
ge of proude Hypocrytes ryseth vp aloft/
scrypyng vp their cristes /as doth the
fatte Cedar trees of libanus. All beastye
are they/as was Elymas the sozcerer/
full of fylthpneffe /gyle / and fa!shede/
pea/the verye whelpes of the deuyl sub-
uertynge the wayes of God. Non other
ys this Beast here described / than was
the pale horse in the fourth age/the cruell
multytude of locustes in the fift age/and
the horses of incomparable wodnesse
for the sixt.

2 Seauē heades and. x. hornes had this
cruell beast not onlyke therin/to the afo-
resayd rede dragon or Serpent. For. lo-
ke what pestylēt suggestyons in errours
and lyes/and what decepyable power
in sygnes and wonders hath regned in
the deuyl for all ages / the same also
hath regned in the wycked members of
hys Westpall bodye /in the surpous bps-
hoppes/lawyers/doctours/prestes/hypo-
crytes

The Image

trytes / and false magistrates / for their
heades are their vniuersall craftes / and
their hornes their tyrannouse aucto-
rites / vsurped primacyes / or malignaunt
magistrates. Thy ströge / myghty power
lorde (sayth David) hath broken the dra-
gons heades in the ragynge waters.
Thy hast smytte in peces the heades of
the greatcheyathan. Inhaunce not
power hornes so hygh ye styffnecked An-
tichristes / for the hornes of the vngodly
wyl the lorde plucke downe / and exalte
the hornes of the ryghtous / in the bowse
of Dauid his seruant. More are the hor-
nes here in nombre than are the heades.
For greater ys the power than ys the
suggeron / the vsurped aucto-rite than
the craft / the Mageste than the
erroure / and moche more myscheff maye
worke.

3 Thys Beast had vpon his .x. hornes.
.x. crownes / signyfyinge his bycroipe /
domynton / and pryncipe ouer the vni-
uersall worlde / and that he through the
wyckednesse of the peple / ys the vntwo-
thy captayne and prince therof. In thys
onlye point dyffereth the Dragon from
the Beast / the deuyl from his members /
or sathan from his carnall Synagoge.
He had .viij. crownes vpon his .viij. hea-
des. They haue .x. crownes here vpon
their

their r. hornes. For that he hath but in
 simple suggestyon/ they haue in double
 power of coaccpon. Where as he doth
 but dallengye persuaue/they maye en-
 force and cōpell. Where as he doth but
 easely moue / they maye by rygozouse
 auctorite constrayne. Whan he hath
 propounded ā erreure/they maye by their
 power establishe yt for an infallible
 truthe/and make of yt a necessarpe artp
 cle of the chzisten belene /as they haue
 done of purgatozpe/pardons/confessō/
 sayntes worchpypunge / latten scrupce
 hearpunge/and soche lyke. Whā he hath
 ones made a lye(as he ys the father of
 all lies) they maye auctozple yt for an
 vntwittē veryte/lyke as they haue done
 manye. Moche moze myscheff maye they
 do/beyuge hys spyrtyuall instrumentes
 than he can do alone / as largelye ap-
 reth by their workes. Neuer coude Sa-
 than haue putt Chzist vnto deathe / had
 he not entered into Judas and so betra-
 yed hym/had he not entered into the Wyl-
 choppes and lawers and so condemp-
 ned hym. Neuer had the Apostles / nor
 all other godlye preachers sens their
 tyme / bene sent out of the waye / had
 not those mytred Mahometes and
 prestes wrought spyll their olde sea-
 ses.

The Image

4. Upon this beastes head was wrote
the names of blasphemie agaynst the
lorde and his Christ. Which are none
other than the proude glitterynge tytles/
wherewith they garnyshe their blarped
sacrotyte/to make yt seme gloriouse to
the worlde/hauynge within the contray-
ned/the great mysterie of iniquite.
What other els ys pope/Cardynall/Pa-
triarche/legate/Metropolitane/primate
Archebysshoppe/Byscopelane/Worthono-
rarie/Archedeakon/Offycyall/Chauncel-
ler/Commistarie/Deane/Wrethede/Per-
son/bycar/my lord Abbott/maker doc-
tor/and sothe lyke/but verie names of
blasphemie: for offrces they are not ap-
pointed by the holze Ghost/nor yet ones
mencioned in the scriptures. What other
ys yt but abhominacio/the pope to wyte
te hymselfe the most holze father/the ge-
nerall bycar of Christ/the supreme head
of the Christen church/and the only dy-
sributer of the treasures of God? The
bysshoppes and pristes also to call them-
selues their churches bydegromes/syn-
ners in Gods stede/forgeners of synne/
and our ladies chaste knyghtes? Non
other are they so abusynge their flocke
in leauynge the iust office of sincere pre-
achynge vnder sothe bayne tytles/after
the mynde of Zacharye/but verie shame
full Idols in dede. Their decrees/decre-
cals

als/Constitutions/Canons/Reioles/
Statutes prouyncpall and synodall/tra
dycons/lawes/fatherlye customes/and
vsages/not grounded vpon Gods com
mandementes / are verye deuyphynes
se and hypocresye / blasphemynge the
name of God. For whye/to haue the na
me of blasphemye vpon their heades/is
non other/than vnder a glouose tyle
to maynteyne that thinge whych ys blac
phemouse/glozfyenge themselves in
the same. The vngodlye (sayth Dauid)
with mockes hath dysdayned the lorde/
and with open mowthe hath vttered wy
kednesse agaynst God.

5 And the straunge fashioned beast (sayth
Saynt Johan/whom I sawe in this by
syon/was lyke in similitude to a catte
of the mountayne/ full of manye colou
red spottes in token of inconstancye/ va
ryete/and fychlenesse.

6 This fete were as the fete of a beare/
ferce/rough / and yll fauored/in spyn
ficacyn of cruelte/stubbernesse/ and vn
clennesse.

7 And this mowthe semed as the mou
the of a lyon/declarynge hym to be full
of pryde/raupne/ad excelle. To loche be
astes as here are mencyned compareth
Danyel vnder hidden misterye / Certen
myghtye kingedomes of the worlde. As
to the lyonesse (which here ys called a
lyon

Upon for the more cruell note bled than
 was in those daies) the proude kynged-
 domes of the Assyrians and Caldea-
 nes. To the Beare the cruell kynged-
 mes of the Medes and Parthians. And
 vnto the Catte of the mountayne/the vn-
 stedfast kyngedome of the Grekes. Of
 pryde/spoyle/and roboyr are the Assy-
 rians and Caldeanes condemned by
 Elay / Nahum/ and Abacuch the Pro-
 phetes. The Medes and Parthians hel-
 de captiue the peple of God/as wyth-
 sceth Hester/ Paralipomenon/ and Elay.
 The Grekes most spyghtfullye were
 bent agaynst them vnder the cruell ky-
 nge Antiochus / as in the Machabees vs-
 euident. No abhominacion nor mys-
 serie of iniquyte/as Paule calleth yt / was
 euer founde in these kyngedomes / but
 now reygneeth manyfolde in the detesta-
 ble Papacye or monstrouse kyngedo-
 me of Antichrist/as all the worlde maye
 se. No where was euer more pryde va-
 nitye and cruellnesse/ ydolarry whored-
 me and fylthyngnesse/hypocresye falshe-
 and fecklenesse/ extortione vayne glorie
 and conetousnesse/sozcerie supersticion
 and vnfaithfulnesse. More than all the
 vnfaithfull kyngedomes vnder heauē/
 haue thys sodomiticall spirytualite de-
 filed with their wycherie the holye
 temple of God / whych is the Christen
 church.

churche. They haue most shame fullye
 abused gods chosen peple/ which are the
 beuelis ordayned to hys glozpe. They ha
 ue holden hys fre seruantes most myse
 rablye captiue/ vnder their wycked de
 crees and tradycions. The cruelte of
 Pharao/Antiochus/and Caphas /com
 pared to their tyrany/ ys but as yt were
 a playe/ dallyaunce /or shaddowe. In
 them ys all lecherpe and vncleynesse/
 all ragynge lutes and wantonnesse/all
 fleshy abuses and beastlynesse / no na
 turall order obserued. Nothyng in a ma
 ner are the cruell constryctions made
 ageynst the Jewes by the suggestyon of
 Aman and by Antiochus/to their wyck
 ed lawes and ordynances. For they
 were onlye ageynst the bodpe/ theirs are
 ageynst mennes soules. So that the
 pappysticall kyngedome of antichrist are
 to be seane both the lyon / the Beare/
 and the Catte of the mountayne / they
 not onlye partycypatynge with all vn
 faythfull reynons/ but also doublynge
 with them in all abhomyacions vnder
 the skye. The mouthes they haue of a
 lyō/ rearyng out euermoze blasphemies
 curses/ and bytternesse. The feate of a
 Beare/ sygnifieth their rauenous affec
 tyons / ronnyng vnto all perapciouse
 cupis / verpe swyft also to the she
 dyng of bloude.

The Image

ception.

21 And finallye as concerninge aucto-
ryte/ lyke as Christ beyng manne toke
power of God to do soche myzacles as
non els coulde do/ so ded he of the de-
uill/ beyng his treched bodye to woꝝ
he prodigpouse marvels and wonders
in hipocrisie amonge the vnfaithfull
multitude/ by the secreete sufferaunce of
God. So that in all peruertynge po-
wer/ suprempye/ and auctoryte/ he fo-
loweth his father Sathan/ yea/ in eue-
rye poynt. For lyke as he depꝛyued sim-
ple Iob/ a manne that feared God/ of
his substance/ catell/ chyldren/ and ser-
uauntes/ and bered him in his flethe
with most greuous boches / so doth
this grede leuiathan/ this malyciouse
murderer/ the manne of synne/ and bo-
dye of the deuill/ with his deuouryn-
ge locustes / robbe the poore peple of
their sweate / labours / trauayle / and
necessarpe lyuinge / sparynge neyther
synne nor secourlesse / poore wydowe
nor fatherlesse/ no goods gotten by thef-
te / mannesflawter/ extortion/ byp-
rye/ pollage/ Idolatrye/ bakodye/ and
all other vngodlynesse commynge to
them anywhe in their priuate concey-
ons. And (that is most to be lamented)
they despyle their sowles wth all super-
sticions / false beleue/ and deuyllynesse
le

se/ leaupnge their consciences all doubte
full/ desperate/ and conforzelesse. final
lye to conclude/ lyke as in the bodye of
Chzist dwelleth the whole fulnesse of
the godhede corpozallpe / so dwelleth
there in this bodye of Sathan the who
le fulnesse of falschede/ crafte/ subtyl
re/ malpce/ with power to worke all ma
ner of myschef/ effectuallpe/ reallpe/ sub
stanciallpe and corpozallpe .



The Text.

1 And I sawe one of his hea
des as it were wounded to dea
the. 2. and his deadlye wounde
was healed. 3. and all the worlde

E.ij

won

The Image

wondered at the beast. 4. And they worshipped the Dragon which gaue power vnto the Beast. 5. and they worshipped the Beast. 6. sayenge. 7. Who is lyke vnto the Beast: 8. Who is able to warre with hym?

The Paraphrase.

1 And one of his heades (sayth Saynt Johan) semed vnto me / as it had bene wounded vnto deathe. And it was not so in dede / for his deadlye wounde was healed agayne. Euydent it is that in Johans tyme / Rome the mother of all who redome had subiect vnto her the. vii. clj mates or vniuersall partes of the worlde / with all their powers / gouernours / kynges / possessions / pompes / false worshippinges / and soche lyke. Whome some wyters suppose mete to be taken here for the. vii. heades of this beast. But I fynde an other thyng in it / the bodye of these. vii. heades beyng but one / and still contynuyng so. For thowgh all were at that tyme vnder her / yet is it not so now / ad yet still remaineth this beast. Therfor I do take it for one vniuersall Antichrist (as I dede afore) comprehen

of both churches so
prehending in hym so well Mahomete
as the Pope/ so well the ragynge tyran-
unt as the still hypocrite / and all that
touchedye worketh are of the same bod-
ye. The seven heades of this Beast/
maye so well be his presumptuous doin-
ges for the. vij. ages of the church/ as
anye thyng els / and yet no prejudice
done to that hath bene sayed afore.
What shuld aple this wounded head be
re/ not to sygnifye his supremyte sup-
pressed/ his usurped auctorite and po-
wer diminished/ and his whole prody-
gious occupynge condemned in this
latter age of the church? I suppose no
thyng more manifest/ vnlesse we haue
eyes ad wyll not se. Are not now in ma-
nye partes of Germanye / and in En-
glande also the Popes pardons layed
asyde? His power put downe / his nar-
me abolished/ his purgatorie / pelgri-
mages/ and other peltryes bitterly expel-
led: and so lyke to be withyn most spae-
ce in other regions also? If thys be
not a deadly woundynge of one of the
Beastes heades/ I thynke there is non.
If thys be not an apparent lykelyho-
de of his falle / there is non to be lo-
ked for.

2 But the healyng agayne of this mor-
tall wounde is lyke to marre all/ and
make the last error worse than the first.

The Image.

In manye places where as the gospel hath bene preached / the Byschoppe of Rome deposed / sectes mynnes and sanctuaries destroyed / monasteries / priories and fraterpes turned ouer / remayneth still their popson / with those same instruments wherewith they haue wrought all myschef. Still continueth their more than Jewyshe ceremonies / their presbybulouse presthode / their bowynge to haue no wyues / and their Sodomytically chastite. Still remayneth their sale masses / of all abhominaciōs the principall / their prodigious sacrifices / their sensynge of Idols / their boyeshe processions / their vncommaunded worshyppinges / and their confessions in the eare / of all trayterpe the fountayne / with manye other straunge obseruacions which the scripture of God knoweth not. Nothyng is brought as yet to Christes cleare institucion and sincere ordynance / but all remayneth still as the Antichristes lefte it. Nothyng is tryed by Gods wordes / but by the aunypent auctoryte of fathers. Now passeth all vnder theyr eytle. Thowgh the olde Byschoppes of Rome were of late years proued Antichristes / and theyr names rased out of ovr booke / yet must they thus prosper for olde acquaintance be called still ovr fathers. If it were nought as
foze

of both churches?

¶

foze / I thynke it is now moche wor-
se. For now are they become lawda-
ble ceremonies / where as before tyme
they were but ceremonies alone.
Now are they become necessarie ry-
tes / godlye constitucyons / semelye vsa-
ges / and cypule ordynauces / where
as afore they had no suche names.
And he that dysobeyeth them shall not
onlye be iudged a felon and worthy
to be hanged by their newe forged
lawes / but also condemned for a tray-
toure agaynst hys kynge / though he
never in hys lyfe hyndred but rather
to his power hath furdered the com-
mon welthe. To se this also wyth so-
che lyke put in execucion / the Bys-
hops haue auctorite euerie moneth in
the yeare yf they lyst / to call a sessy-
on / to hange and bozne at theyr plea-
sure. And thys is ratyfied and con-
fermed by acte of Parliament to stan-
de the more in effect. If thys be no he-
alynge of Antichristes wounded head /
never is lyke to be anye. Whan men
shall defende fre wyll / and allowe
their poppe Masse to be a sacrifice
satisfactorie for the quicke and the
dead / labour they anye other (thynke
you) than the healyng of thys wo-
under. Be lykewyse that in an open
Bully audyent

The Image

audpence mainteyneth owoz owne woꝝ
kes to iustifye/ by Dimitte nobis/ and
other not ryghtlye vnderstanded scrip-
turs/ both he anye other than prepare
a salve for the same? Nay surely. No
lesse also doth he that setteth meene to
open penance at Waules crosse/ for ho-
lye water makynge/ for procession and
sensynge with other popetische gatodes/
constraynyng them to promysse the ana-
uncement of the olde faythe of holye
churche by soche fantasticall coppertes/
as Bonner bishopp of London ded notw
of late/ to the latwhynge game and won-
derment of all the worlde. Alas how is
the peple abused? Non other do they but
mocke Christen princes with flatterye/
that geue them olde poppische tytles and
blasphemouse names of Antichrist. As
to call them most Christen kynge and
defenders of the catholike faythe/ mea-
ninge the Popes olde tradicions/ to he-
ale the head of the beast. This is sure-
lye non other / but with the sayd Beast
to receyue auctorite/ seate/ and power
of Sathan. Lete them therfor take he-
de least they be fownde the same Anti-
christes that they haue condemned /
and so throtte them selues double vnder
the same plage. Necessarye it is they be
ware what they dyntake/ or what tytles
they take vpon them at their appoynt-
ment

ment/least they forgettynge them selues be founde dronken by takynge exceſſe of the Babylonische cuppe/ and ſo perſhe with the wycked. Marke here dylgentlye this worde head / and ye ſhall well perſeue how wonderfullpe the ſtoze agreeth with the myſterpe.

3 And all the worlde (ſayth ſaynt Iohan) wondred at the Beaſt. All folpſhe/ carnall/ and worldye peple/not vnderſtandynge the wyſdome of Gods hoolpe ſpſete /depēdeth all vpon their beaſtlye baggage/ thinkinge all that they do to be godlye/meritoꝝpouſe/ & ſpirituall. They magnifye it/ prayſe it/ and haue it in moſt hygh eſtimation/ yea/they haue it in moche moze pryce than anye thinge that is of God. In no wyſe wyl they from their olde frenelpe/ ſoche is their excedinge blindeneſſe. For whan they here tell/ their cuſtomes ſhall continue/their gouernours agreynge to the ſame/ they clappe their handes for Ioye/ and ſynge Gaudeamus with the preſtes.

4 Yea / they worſhypp the Dragon which gaue ſoche power to the Beaſt: With their hartes they reioyce truſtinge vpon longer contynuaunce/whan they ſe his head reſtored agayne in their retolers/the godlye teachers burned/ad the preachers put to ſylence.

B.b

5 They

The Image

¶ They worship also the Beast / so man-
nye as worshipped the Dragon. For as
they which worship Christ / worship his
father also / so they that worship Anti-
christ / agreynge to his lawes and de-
crees / doth also worship the deuyll / of
whom he receyued his pryde. They won-
der with the Jewes that seeketh cauple-
lacions to cōtempne Christes doctrine /
as doth the filthye familie of the doo-
rynge doctrynes prestes and burlened
lawers. They worship with the hey-
then / that admitteth their power and
alloweth their factes / as doth the
folyshe multitude / that neuer wyl be
godlye wyle. Non other iudgements
remayneth in these dayes to these won-
derers and worshippers of the newlye
restored head of the Beast / than ded vnto
them / that wylth double deuocion
agreed to the abhominacions of Maho-
mete and the Pope.

6 And thys wyl be theyr saynge as
foloweth in the text / spoken in the tyme
past for the certente of the thynge /
as the maner of the scripture
is.

7 Who is lyke vnto the Beast / in out-
warde glitterynge workes / or in the es-
terne obseruacions of counterfett res-
pyggon.

8 Who is able to warre with her the
worldlye

of both churches.

53

Worshipe powers now so depelye mayn
teynunge her quatell: All sekerh the papt
les that they can in the worlde Imagy
ne/to vpholde the gloze/magnificence/
and betwpe of their holpe worpthe
churche / or malignant master. No cau
tels nor craftes leaue they vnseught nor
vnsetched out / to cause the peple to este
me her of incōparablc power. No small
labour toke standpthe in hande in whit
tington College/ whan he made his mo
re than folpthe boke of reproche agaynst
Barnes beynge dead. Noz no lesse dply
gence the wyle Doete Johan Montpyn
ion/whan he registred in his Genealog
ye of heretykes without grace/ wyl/
and lernynge the names onlpe of soche
godlpe meune as were the popes cucul
es/ no heretyke agaynst God ones mē
cyoned. Nomore ded Thomas Smythe/
Richard Dallyson/William Stawne/
Steuē Drowett/frise Adziane/quarrye
the pardoncr / wpth soche other blynd
de Popishe Doetes and dirpe mettri
kes / whan they bettered their witten
ymes and poesies. And sure I am that
manye moze be yet abode of the same
wycked zele and sperte / to the great
blasphemye both of God and his tru
the / now that the Beastes wounde is
made wholc agayne / by so manye newe
actes/so manye newe tytled Bishoppes
so

The Image

So freche sale of benefices / master Wyppes / and dignities / spirituall offces / degrees / and auctorities / as plentiuouse as euer was in Rome. And least we shuld be depriued of our netwe plesaunt Euphrates / and so be compelled by the worde of God to folowe the Monkes / Chanons / Nonnes / and fryers in their bannymentes. We haue procured serten actes to be made for our commodite / and those onely to be published amonge the people ones in a quarter / or so oft as shall please vs / to blemyshe all godlye preachinges of the scripturs. Thus seke we our selues and not God / our owne strengthe and not hys / our owne glozre & not Iesus Christes. But lete vs not thynke that he sleapeth with Baall the false God / knowinge the most hydden roughes of the harte / but that he wyll within mozt space sende forth the hys lyghtenynge and scatter vs / byngynge our heyth nyche deuples to nought. For the kynge dome of one sayth in vs and the pope thus manifestlye in certen popntes depyded / must surelye decape.

The Text.

1 And there was geuen vnto hym a mouthe. 2. to speake great thinges and blasphemyes. 3.

And

of both churches.

54

And power was geue[n] vnto him
to do .xliij. monethes. 4. And he
opened his mouth vnto blasphemie
agaynst God/ to blasphemie
his name/and his tabernacle/and them that dwell in hea-
uen. 5. And yt was geuen vnto
him to make warre with the
sayntes. 6. and to ouercome the[m]
7. And power was geuen hym
ouer all kynredes/tongue/and
nacyon. 8. And all that dwell
vpon the earth worshipped
hym. 9. whose names are not
wrytten in the booke of lyfe. 10.
of the lambe. 11. which was kyl-
led from the begynnyng of the
worlde. 12. If anye man haue an
eare/lete hym heare. 13. he that
leadeth into captiuyte/shall go
into captiuyte. 14. he that kyl-
leth

The Image

leth with a swerde / must be kyl-
led wyth a swerde. 15. There is
the pacyence / and the saythe of
the Sayntes.

¶ The Paraphrase.

1 To this beast (sayth Johan) was ge-
uen a mouthe / not of God but of Sa-
than / to speake great myghte thinges
and blasphemies. So well is this spo-
ken of the one as the other / so manye
as hath done vpon the Antichristes ly-
uerie / title / power / auctorite / or name.
Whan the berre of the lorde was ope-
ned befoze them / they gaue no thanks
foz it / but became bayne in their thoughtes /
wherfoz God gaue them ouer into
a letwemynde / darkenynge their hartes.
So that now thynkinge them sel-
ues wylle / they apere moze folpyshe than
afoze.

2 Now speake they great thynge in
theyr conuocacions leanes and ser-
mons / and all are soze blasphemys a-
gaynst God & his Crist. Now must they
serue God by most streyght command-
ment with olde Romyshe beggerie /
though he most hyghlye abhorreth it / ad-
no scripturs maye be red in the tyme
therof. Foz the scripturs must onlye pas-
se

of both churches.

89

fe as we wyll haue them. How Mould
the Beastes head els be healed agayne?
or how Mould our churche be knowne
els to be his owne Image? Oh beastly
abhomy nation / and most hellish
decre. Now must Christ be taken for
no sauer at all without ower deseruyn-
ges. The supper of the lord that was
sumtyme a mutuall perteyppacyon of
Christes bodye and bloud / must now be
a newe crucyfyng of him / one tray-
toure playnge all partes / Judas / Annas
Capphas / Herode / Wylate / and the Je-
wes. Marrymonye must be iudged vn-
clennesse thowgh it be the earnest in-
stitycyon of God. No Woppye bowe maye
be dissolued / though it be well knowne
a matter so deuyllish / as hath made an
hondreth thousand Sodomytes. The
Eucharystye maye not be receyued in
both kyndes / thowgh it be the expresse
commaundement of Christ so to be vs-
sed. Without the blynde bussynges of
a Wappt / maye no synne be solued /
for that is the vpholdyng of theyr kyn-
gedom / wth manye other lyke blas-
phemys. Certen other great thynges
are vttered by this mouth / which now
I passe ouer least I Mould be redyous
to the reader. Now be it thys one
great blasphemye that ys spoken /
I can not leaue vntowched.

Where

The Image

Where as they boast theſelues yet ſtill
alone to be the holpe churchē/ by the on-
ly vertu of their buncyons and Maun-
ges receyued firſt of the pope/ the layte
ſecluded. And bndze thys moſt faſſelye
bſurped tytle/they wyll ſtill be takē for
the redemers of mēnes ſowles. For they
ſape that their Maſſes are ſatysfactorye
ſacrifyces for the quyk and the dead/
iuſtſyence/releuyng and ſauynge thē
both from dampnacyon/ex opere opera-
to. And ouer that abhominable ſwarme
of Antichryſtes ſpythye mynſters/make
they now their kynges the heades moſt
blaſphemouſly/onlye to be by them by-
holden now in all their myſcheues. Tru-
the yt is that a kyng is the poltryque
head/ſupreme gouernour/ad great ſtaye
bndze God/of the peple to hys charge
committed/& after that ſort/their mygh-
tye monarke alſo by the ſcripturs/whych
they haue afore thys tyme denyed/wor-
ſhyppinge them for moſt holpe ſayntes/
whych haue moſt preſumptuouſlye rebel-
led in that behalfe. But ouer that whoz
the church of theirs (whom Chryſt ne-
uer planted) is Sathan the onlye head/
by the holpe ſhoſtes fore iudgementes
here. For to that beaſtlye bꝛode gane the
Dragon hys power/hys ſeate/ and hys
myghty auctoryte. God forbidde therfor
that anpe Chryſten pryncce ſhuld at their
faſſe

of both churches.

58

False suggestyōs / admitt so blasphemous
a tittle. The deuill (sayth Job) ys the
onlye head ouer all the chyldren of pry-
de. That voyce therfor maye be blasphemous
as commynge from the mouth
of the serpent / yf yt be not take good he-
de to.

3 *And power was geuen to the Beast
to do these thynges for the space of .xliij.
monethes / which is the .iiij. yers and an
half of Melpas / the tyme / tymes / and half
tyme of Danpell / and the thousande two
hondred and thre scoze dayes of Johan.
Not onlye for thys age of the church /
but also for all other ages / and by other
heades also / hath the mouth of thys Be-
ast vttered great thynges in blasphemy /
lyes in hypocrisie / and wonders vnder
a deceptfull power. But as concernynge
thys latter healed head of the Beast / the
tyme therof wyll be shof / as here after
shall apere in the .xliij. chapter.

4 He opened hys mouth (sayth the
text) in reproues agaynst God / speakyn-
geyll of hys name / of hys tabernacle / &
of the that dwell in heauē. Thys is in a
maner all one with that was spoken afo-
re in the .xi. chapter of the temple / the au-
ter / and of them that worshyp in the tem-
ple / saue onlye that hys name ys here
for hys temple. In token that when hys
temple ys blasphemed (whych ys hys co-

2

gregary

The Image

gregaryon) hys name ys blasphemed by
the same/so ys hys tabernacle. Iesus/in
whom bodely dwelleth, the fulnesse of
the Godhede/so are also they that dwell
in heauē, wherbye ys met the true chur-
che/from whom the angels are not seclu-
ded, beyng their fellowe seruantes.
These dwellers be they that haue their
conuersacyon in heauen vnder an unde-
spied faythe / that seeke those thynges
which are aboue and not vpon earth/
that worshyp the father in spete and
veryte/and that perseuereth true chry-
stianes to the ende. Manye entred this he-
auen of the lord/but all contynued
not in yt to the ende of their lyues, the
more ys the pyte.

¶ Wotwe was also geuen vnto this be-
astlye Antichrist//to make battayle with
the sayntes/and to ouercome them. Con-
tinuallye do they with violence bere by
their carnall polycyes/ auctoryte/and la-
wes/the sincere wytnesses or preachers
of the lord/sanctified of hym through
faythe in his holpe worde as were hys
Apostles/ lyke as ded the malypouse
clergye of the Jewes. Yea, they ded resist
them with their more than tyrannouse
proclamacyons / commissyons/and com-
mandemētes wth cruell Wharao / Amā/
and Antiochus/to proue Christ in them
the sygne of contradyccyon & none of re-
proche.

proche. They seke here/they honte there/
and neuer leaue ragynge tyll they haue
closed them vp in prisons.

¶ Yet are they not so contented tyll
they haue overcome them in the spghe
of the blynde worlde/though not before
God. Either shall they be compelled Ma-
iestullie to recante/or yf they persyst in
the heretie/to suffer most pynfull dea-
the. By one waye or other they must be
overcome/to holde the peple in erreure.
The Gardpner of Wynchester was not a
shamed now of late/as I harde yt credy-
blye reported/to save vnto one that was
accused of hys malpynant multitude/
whan he was no longer able to withsta-
nde the manifest truthe. Master Seyton
we knowe ye are lerned/and plentiously
ye endued with knowlege in the scrip-
ture/ye thinke not that ye shall over-
come vs. No/no/sett your hart at rest/
& loke neuer to haue ye sayed that ye ha-
ue overcome the byshoppes/for ye shall
not be so. Ju dede ye is truthe. For nei-
ther Christ nor hys Apostles ded euer yet
overcome yow.

Their byttrye over yow ys not in thys
worlde/your kyngedome beyng here.
But be certen and sure of yt ye shall
be overcome to your moche mo-
re rebuke / at the latter daye whan
all wronges and iniuries shall be

The Image

reuengeth/which is not farre of. Your loz
belye estymacyon (which maye not be
hyndred here) wyll apere there not verpe
pzeypouse. Yet do ye well to holde vp a
proude pecockes head as longe as ye ma
ye. Lose not anynche of your hyght
hardelye/but with your gogle eyes loke
bp lyke a manne with a garde at your
table/lyke a sort of tormentours in a
plape. And with your lyenge iudgement
res ouercome these beggerlye bagabon
des/and burne them also rather thā say
le/to fulfill the measure of your holpe fa
thers.

7 And auctorite was geuen to thys
Beast vpon euerye kyndred/peple/ton
ge/and nacyon. For non these Antichri
stes spare/neither hygh nor lowe/ryche
nor poore/lyke nor hole/ler ned nor vn
lerned. But a iurisdiction they must ha
ue ouer thē/though yt be vsurped. Ones
in the peare must they haue them in con
fession/to knowe which waye they are
bente. That salue haue they gotten in a
geyne/to heale vp their wounded head.
Be he natyue or be he straunger/be he a
retoler or be he a comoner/he must obe
ye them no remedye/or els stande forth
at the sellpns with Christ amonge the
ues. Not in one regyon/or where as one
maner of language ys vsed/ haue they
thys auctorite/ but in euerye lande/ in
euerye

of both churches:

58

euerye Where/in euerye towne/ and in
euerye famylpe must they haue to do/cor
ruptynge euerye mannes saythe.

8 For all that dwelle vpon earthe must
wozthyp thys Beast. They must agree to
the great thynges/no remedye. They
must blaspheme God as they do. But
blessed be the lordes, nō doth that in their
hartes but they onlpe that dwell vpon
the earthe, that haue their selcypte here/
that seketh the prosperpte of thys woꝛl-
de/ and regardeth non other lyfe than
therin is. The lambes of Chyistes folde
geueth hede to hys voyce/ they regarde
hys calle/they folowe hys woꝛde/ they
walke in hys lpyght. They seke for no ho-
lynesse but onlpe in hym/neither in wa-
ter nor bread/ashes nor palmes/ robes
nor relyphes/ masses nor anoyntinges.
He ys their onlpe sufficient wylsome/
ryghtousnesse/holynesse/ and redemptio.
His woꝛde ys their lyuinge water/ the
fode of their sowles/ the lanterne that
shall gyde them/and the lyfe that wyl
not faile them. Non other doctryne do
they couete/nor yet other preceptes of ly-
uynge. Though they be here in the ear-
the/ yet dwelle they not hys pt. No con-
tynuyng cyte haue they here/ but they
seke vnto an other of moche moze bette-
re and pleasure / not buylded of men-
ne. And for that they are redye rather

M.iiij,

to

The Image

to render by their lynes / than to renounce
the verite. Onlye they which dwelle
here both worchipp the Beast / louinge the
felnes better than God, and their fleche
better than hys truthe / hauninge their
whole trust in the mannye merites and
bytise descriuynge of these beastye hy-
pocrites, and no thynge at all in his swe-
te promyses.

9 And therfor are not their names writ-
ten of the labe in the booke of lyfe / which
lambe was slayne from the begynny-
nge of the worlde. Christ hath not allo-
wed them by hys worde and promes.
With the ryghtouse are they not reges-
tered / as members of one mysticall bo-
dye in hym. In the similitude of hys
deathe are they not grafted vnto hym
as the braunches vnto the vyne / to be
partyners of hys resurreccyon. Their
porcyon ys not in the lande of the ly-
uynge with hym. They are non of those /
whom the father hath geuen hym / to
partycipate with hym in one spete.
Wredeapnate they are not vnto lyfe
by hym / nor so written by in the booke
knowlege of God. Chosen they were not
of the lord before the worldes constitu-
cyon / to be hys vndefyled chyldre in Christ.
10 He ys the meke lambe that was
slayne. He alone taketh awaye the syn-
nes of the worlde. In hym onlye ys the
lyfe

lyfe/for he is the lyfe yt selfe. Yet ys he
the lyfe of nō other/but of those that on-
ly beleue in hym.

11 In that he was kylled from the wo-
rldes begynnynge/ is signified/ that he
died for all them which were create to
be saued/and that hys onely deathe ys
all their helthe/rayle/ and remedye/ by
the promes of God. for all they haue ea-
ten of one spyrytuall meate/and dronke
of one spyrytuall rocke/though yt came
in the flethe longe after them. He onely
trode downe the head of the Serpent.
Ses the begynnynge hath he bene slay-
ne in hys members also / as manysse
yt ys in ryghtouse Abell/Hyperemy/Jo-
han Baptist/ & soche other lyke. They
that are not wyrtten of the lambe in the
boke of lyfe for the chyldren of God/are
registred in the boke of deathe for the
chyldre of perdyng/ reserved to eternall
deathe for their infydelyte/with the dea-
uill and hys angels.

12 He that hath an eare (sayth the text)
lete hym take good hede. He that hath
an vnderstandynge/lete hym be admonys-
hed/by that which foloweth here. Or he
that hath receyued the wyldome of the
spere/lete hym iudge hercof accordynge
vnto yt. Thus darth the helpe Ghoſt ad-
uertysse the saythfull to consider/ that
what so euer thynges are wyrtten/they

Will,

are

The Image

are written vnto ovr lerninge.

13 He that leadeth into captiuite/ Shall go into captiuite. And he that killeth with a swerde must with a swerde be slayne. This warninge geueth the lord/ take it if they list. For he will haue his right iudgements knowne. He that vexeth or afflicteth the iust beleuers in bodye by outward ponnishmēts/ he shall be afflicted in the sprete with an inward darkenesse or blindenesse of the soule/ that he maye be the more captiue to synne and to Sathan. God will deliuer him by into a lewde minde/ and will geue him stronge delusion/ to beleue al manner of lyes/ that he might be dampned.

14 He that killeth the poore innocēt for his faythe with the y^{re} swerde/ or sleeth him with anye other torment/ with the swerde of the sprete (which is the lordes worde) shall he be both iudged and condemned. The worde that I haue spokē (sayth Christ) shall iudge them at the latter daye. And this is in maner all one with that was sayed in the. xi. chapter afore. If anye manne will hurte thē/ theye shall procede out of their mouthes/ and consume their enemies.

15 Neuerthelesse to the chrestiane is persecution necessarye. For here in this life is the patience of the sayntes proued/ as their faythe required, There was Abrahā
tempted

of both churches.

60
tempted and Job soze vexed / and both
they were founde Gods true faythfull
seruauntes. There were the Apostles con-
tempted / reioysinge that they were foun-
de worthy for Chyristes sake to suffer re-
buke. The rightouse the lord trieth as
golde in the forname. He chasteneth eu-
ery seruaunt that he loueth / and scour-
geth euery sonne that he receyuethe. On
lye is it saythe that all the euyls of this
worlde by patience overcometh / and so
obtaineth the victorie. The frute which
riseth to eternall lyfe / is peaccable suf-
ferance in saythe. And that must be he-
re in this lyfe / where as we are vnper-
fite / to make vs perfite.

The Text.

1 And I behelde an other bea-
ste. 2. comynge vp out of the e-
arthe. 3. And he had two hoz-
nes lyke a lambe. 4. and he spa-
ke as ded the Dragon. 5. And
he dyd all that the fyrst Beast
coude do. 6. in his p[re]sence. 7.
And he caused the earthe / & the
which dwell therein. 8. to wor-
shyp

The Image

ship the first Beast/whose dead
lye wounde was healed. 9. And
he ded great wōders. 10. so that
he made fyre come downe from
heauen. 11. in the syght of men.
12. And deceyued thē that dwel
te on the earthe by the meanes
of those sygnes which he had po
wer to do in the syght of the Be
aste. 13. sayenge to thē that dwel
te on the earthe/ that they shul
de make an Image. 14. vnto the
Beaste/which had the wounde
of a swerde and dyd lyue.

The Paraphrase.

1 And I behelde (sayth saynt Johan) in
thys secreete reuelacpon of my lord/ an
other Beast arysenge out of the earthe.
A figure ys thys of all false prophetes
and vngodlye preachers. Beastye ar they
euermoze/wayne/carnall/and corrupt in
their stodyes/ abhominable in the practy
synges of their wicked hartes/ not sekin
ge God but their bellies/ not Chrystes
glospe but their owne pryde and wayne
glos

glorie.

2 From the earthe they aryse/all geuen
to earthely wylsome. The onely affectes
of thys worlde doth moue the to teache/
ad no good zeale of the truthe. Etyher are
they ryckled with ambicion / prycked
with auarice/or els sturred with malice
to inuice. These are the commō affectes
of the wycked. Thys goynge by haue
they frō wyckednesse to wyckednesse &
shall haue still tyll the lord destroyeth/
lyke as haue the iust beleuers frō vertue
to vertue in the spere/ tyll soche tyme as
they see hym face vnto face in the euers
lastynge Spon. From the worldes be-
gynnyng hath this Beast rylen by in
Cayn the first murderet/ in the fleshe-
lye chylde of menne/ in Cham the Ma-
melette chylde of Noe / in Ismael and
Esau/ in Jannes and Jambres/ in Bala-
ham and Baals prophetes/ in the Bene-
iamytes and Bels chaplaines/ in Whas-
sur and Semelias/ in Judas/ Annas and
Cayphas/ in Bariehu and Diotrephes.
And now sens their tyme most of all in
Mahometes doctours and the Wopes
queresters. Yea / tyll they are aloft in
their beastlye beggerie/ and wyll be tyll
their mytchel be spynned. Who seeth
not now adayes that hath lyght in the
spere / the malignyte/ Hypocresye/
hatred/crafts/and decept/in ceris false
prophe

The Image

Prophetes at Daules croffe in London
and in other places els .

5 This Beast had .ij. hornes lyke the lā-
be at a blasse/ but all couterfett and
falle in verpe dede/ for he spake as ded
the Dragon. The hornes of Christ / are
hys hygh kyngedome in the worde. One
lye aryleth hys churche by faythe in the
glad tydynge and promysps of God.
That worde ys the scepture of Chri-
stes power/ and the rodde of ryght order
where as he regneth. Non other straun-
ge scepturs are there/ neyther tradycyōs
nor customes. Seven hornes had Christ/
for in hym was the fulnesse of the verpe
te. This Beast hath but two/ and yet
they are but false and couterfett. They
seme to be Chrisses ad are not. These are
the corrupted letter of the .ij. testamētes/
falselye interpreted / and for a carnall
purpose alleged. And therfor yt ys but
apparent/ hypocritythe / and deceptfull/
yea & cleane repugnant to the lordes
encanyng/ not haupnge the iudgement
of hys sprete . Thys letter without the
holpe Ghost is deathe / and nothyng
perceynerh vnto Christ. He ys the verpe
and lyfe/ this ys but a fable oz fycyon.
Hys worde ys sprete and lyfe / thys is
but a brasse pot setondyng / oz a latten
candelstick, synkelyng/ fantastycall ad
faynt/ sophistycall & flayghtye. Though
these

seme lyke Chyistes/ yet are they non of
hys /but the verpe hoznes of the Beast.
foz they bpholde Antichyistes kyngedo-
me and not hys/a worldye gloze and
not hys/foz hys kyngedome ys not of
thys worlde. No longer are they hys
wordes/hys lawes/noz hys testimonys
tha they maynteyne hys ryght honoure
No newlpe practysed worshypppynges
allotweth he foz hys /but veterlpe abhor-
reth the all as thynges rawe ad vnlaue-
rpe.

4 And therfor yt foloweth/ that thys
Beast spake as ded the Dragon. The doc-
trynes and teachynges of these false
Apostles and deceptfull masters /are ly-
es in hyprocryse/and the verpe doctry-
ne of deupls/bnder tytle of the verpte
repugnaunt to the same. Not vnlyke to
that the Serpent sayd vnto the woman/
ye shall not dye yf ye eate of the forbid-
den frute/but ye shall be surely as God-
des/knowinge both good & euill. They
do as ded Sathan in the desert. Alway-
es they perswade vs/eyther of stones to
make bread/or els to throwe our selues
downe warde/or els to worshypp the de-
uill. That is /to change the good cre-
atures of God from their ryght vse/
as trees into Idols/ splkes/ beluettes
cloth:/ golde/ and spluer into super-
fluous ornaments/ chaff Marryage
into

The Image

into styphynge whoredome and Sodomye with soche lyke. To declyne from the bewyses commaunded of God to their Idle obseruacyōs/so makynge hys commaundementes of non effect for the bayne tradycyons of menne. And finallye to fall vnto forbidden woꝝ. Whypprynges or abhomynacyons of Idolatrye / of whome they are full. And for these they haue with Sathan also their mangled scripturs to laye for the / to proue that the helpe of dead sayntes ys necessarye / their masses / merytes / & workes moze than nede / expedyent / & the fyze of purgatorye a fearefull thynge with the deuyll and all of soche fantasies. These are the prelates of Antichristes church/the .i. horned monsters or great bellyed Bysshoppes / ryghtelye described here of the holye ghost in this twohorned beast. These beastyne bushardes are not ashamed both to saye and to wytte / that in their myters they beare the fygure of both testamentes / whose veryte they impugne with toke and naye. Werye trulpe they saye / that they carrey the fygure / for in dede yt ys but a Chaddowe they bere. Not to gloryfye God / but their owne beastyne bodies with golde / pearle / & stone / lyke Mahometes in a playe / for hys trulhe they most

of both churches.

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most cruellpe persecute. These are the
herpe false Prophetes/ the instrumē
tes of Sathan / the deceyvers / wol
ues / wagelynges / Judasses / dreamers /
lyers / Idols / aduersaries / adders
whelpes / foxes destroyenge the lordes
byneyarde / Deceytfull workemenue /
desperate Shepherdes / blynde wat
chemenne / dumme dogges / deupls in
carnate / wycked fede / vnfaciate beastes /
whose God ys their healy & glozp their
confusyd. To all these & to manye other
soche doth the Holye Ghost compare
them / for that they haue with their er
rors and lyes turned the sweetnesse
of the scripturs into bytternesse / scar
selpe leaupnge one place therof vnde
scyled with their spithpe dregges.

¶ Thys Beast (sayth Saynt Johan) ded
all thynges that the first Beast coude
do / euen be fore hys owne face. The
same pence power to deceyue in hy
pocresye hath thys beastlye brode that
the great Antichrist hath / the same wy
lpe craftes / and the same beastlye kyn
des of Idolatrye / and so doth vse the.
The same abhominacions mapntey
ne they the worlde ouer / that the
pope mapnteyneth at Rome / and Ma
homete in barbarpe of Turkepe. Yea /
the same supersticions and sorcerpes / the
same execrable tradycions & beggerpes.

The

The Image

The same ceremonies haue they / that he hath / the same benedictions / the same orders / and the same Masses. The same idle observations with unknowne cloyninge / clatteringe / and watwlinge are styl bled in Englande / lyke as they were vled afore / & with no lesse blasphemy to God. 6 To do soche thinges in the first Beastes presence / is to do them where his power and auctorite is raygnynge / or where as is the seate of Sathan / which is euerye place that admytterh straunge worshippinge.

7 Both the earthe and them that dwell in the earthe cōpell they to worship this first Beast. Not onely enforce they the to wycked Idolatrye / that neuer wolde knowe the truthe / but also manye of those which hath great knowlege in the same. Oh / how manye are in Englande / and in other regions also that in these dayes worketh agaynst saythe / knowlege / and the holpe ghost / admyttinge the prestes abhominacions: Rather had they to dwell still in the earth / ye beggerye with the blasphemye of God / than epyther to be out of fauer / or to loose ther offices to haue their goodes hindred / or to harden their lynes / so stwere are these wācon worldye pleasurs. Rather had they to perpe the with the sonnes of Meli and Samuel for abusynge the ordinaunces of
of

of both churches.

64

of the lorde/and with Coze/Dathan/ & Abiron for rebellinge agaynst them to synke vnto hell/ than with Christ to take paynes in pource. But let not them thynke to be worthy of Christ/that better loueth their owne carnall commoditye/ than his heauenlye benefyte.

¶ Well/the Beast must they worship whose wounde is made whole. His olde rusty reuoles newe bournished/ and his olde Romische ragges newe patched/ by a newe confirmed auctorite/ must they embrace in payne of deathe. The lambe shall not yet be suffered to apere. Still for a tyme must these terrible ten magistrates haue more worship than God/ their tradicions preferred to his most pure worde. And whype shuld it not be so? haue they not now a newe reformed churche/ in whom the Beastes wounded head is newe restored? So longe as it is lyke the popes churche/ it must folowe his reuoles/ and cleaue to his ordynances. It shall not folowe Christ in saythe and in doctrine/ till it apere lyke that churche which he left here behynde him whan he ascended. And that is not lyke to be yet.

¶ First must there be wrought great wonders. Fyr must be compelled to come downe from heauen in the syght of menne/ by this twohorned Beast. The

The Image

Disciples of Antichrist with their bypoc-
rited ordinaries must violentlye plucke
from the true christen church (whose re-
gne is not of this worlde) the eternall
worde of the lord.

20 Then must they take from them the
consumpge fyre that Christ sent downe
into the earthe of mennes hartes to dye
by all malice and synne. Yea/they must
deprive them of the clouen speere tong-
ges/ which the holpe ghost poured vpon
the Apostles / to the comfort of all the
worlde. The treasure that Christ hath
left here to socoure vs / they must hyde
vnder the grounde/ and the candle that
he lyght vs to se ouer the holste/ couape
vnderneath the bushell .

21 And these wonders shall they worke
in the presence of menne. All redye
haue they taken in Englande/ from the
Bybels/ the annotations/ tables / and
prefaces/ to perforce this their damp-
nable enterpryse. They haue streyght-
lye forbidden the readinge therof/ for
tyme of their Romyshe serapce. Some
haue they burned / and some put to spe-
lence/ and all in the face of the peple.
Yea/ they reysed the maydes of Ippes-
wyche ad of hente to worke wonders &
maruels / and now of late the folyshe
Nothen menne to fyght for their church.
What practyses they haue had in
that

that care/ and that care/ to fetche awaye
the true fauozers and preachers of the
Gospell at dyuerse tymes/ he that well
considereth / maye saye that the holys
ghost hath here ryghtlye described the /
callynge the workers of wonders. The
discrete cytizen of London master Wac-
kyngton was slayne with a goune at sa-
ynt Thomas of Acres (as they call it) not
without their pryue legerdemayne. But
this with other of their miracles I inten-
de to declare more at large/ in an other
treatyse the lord lendynge me lyfe. It is
not longe ago also sens Alexander Sep-
ton an excellent lerned manne with poo-
re master Tolwyn/ recanted at Pauls
crosse. Nox yet lōge afore sens good do-
tour Crome was compelled to do the sa-
me. And now last of all/ to take the scrip-
ture cleane awaye/ they haue sought our
great fauores in the translacon of it/ as
thervpon taken them awaye from the
common peples readynge. Great pay-
nes they take to put it downe/ but they
neuer sweeten per in the settinge vp of
yt. Thus mynde they to worke their
wonders / tyll they haue buryed it all
in the earthe. They lacke now but. iiii.
knyghtes to hye / to kepe yt downe
tyll / that it rylle nomore vp. O be-
tymyns of helle / and tymmes of

The Image

the deuill/how bayne are your stodyes/
and how wycked your practyses? I haue
no doubt but within short space God
wyl destroye the counsels/and dysappa-
re the strengthes of them that please me.
Yet lete no manne maruele though
they do these feates for the tyme. For yf
the gospel were taught without checke/
in a whyle, shuld nothinge remayne of
that generacon/nepther myter nor ro-
chet/haueu cro wne nor anoyntinge/ad
that knowe they wele ynough. For the
worde of the lord ys the breache of hys
mouthe that shall destroye them/and the
deuouringe fyre that shall consume the.
12 By the meanes of these sygnes (sayth
the text) which this Beast had power to
do in the syght of the other Beast/or whe-
re hys abusios doth reygne with out chec-
ke/he deceyued the that dwelt on the ear-
the. Manye in this age are wonderfullpe
abused/through the dysceytfull workinge
of Sathan in these horned. whozemon-
gers/ but yet non other than are earth-
lye mynded. Of some menne in dede the
eyes are bleared with their craftes / of
some menne the weake iudgements be
enphed wpyth their subtiltees/ for want
of dyscernynge the scripturs. Some me-
ne are tangled with doubtes/some tro-
bled with terrour/some tormented with
fearre/consideringe that for this newe
Icunna

lernynge (as they will haue yt called) some haue bene hanged/as were the thre pooze yonge menne of Sorhfolke for the rotten rode of Donercourt/ Some burned/some beheaded for thinges of nought/ as ys knowne to all the worlde These thinges dalethe their wittes / and amaseth their myndes. And earthe ys the cause of all this. Were yt not that they moche more loued this worldes pleasures than Godt/it shuld neuer be so.

13 All the perswasions of Antichristes prelates and preachers hath euermore bene/and are now styll vnto soche earthelye inhabitauntes/that they shuld make an Image lyke vnto thys Beast. Which is alwayes to chosse soche an Emproure with other worldlye gouernours as shall be for their commodyte. We must by the worldlye peple be compelled to take the auroyte/sceptur/and crowne at their handes/so to worne to maynteyne their fleshelye libertees. We must also be fastened by their wycked doctrynes and false counsels in confessions/lyke them in all superstitious lpynges/and in the tyrannouse murder of innocent Christen menne. Where soche an head Ruler ys appoynted/there ys hys owne figure made/and where soche a Gouernour ys constitute /there ys hys owne Image set vpp. For we must consider that this re-

The Image.

enclaciō is in all poyntes no stozpe/the
cualle here/as manye wyters haue
thought it to be/ in supposyng an An-
tichrist to be bozne at the latter ende of
the worlde. But it is a miscepe compre-
hendinge in it but one generall Anti-
christ for all/ which hath reigned in the
churche in a maner sens the Ascensyon
of Christ. And in this one pope are all
the commētours that I haue seene/most
folowe deceyued/yea/ the best lerned of
them. I knowe wele if there be anye yet
to come/ he shall be but a mēber of this.
A gayne to othz purpose.

14 Specialle must they make a ryght
Image of that Beast/which had the wo-
unde of a swerde and ded lyue. This be-
tokeneth that in these dayes they shall
sturre about them/ & leaue no councels bu-
sought/neyther anye. false counsels vno-
fer frō other realmes/ to do their feates
with/and to fastyon the Christē Gover-
nours to their myndes. As winchester
ded the last tyme he was in France. Af-
ter whose comminge home/ manye gre-
at wonders were wrought in Englande/
and spze was made to come betwne frō
heaven. Consider the stozpe afoze/for the
stozpe declareth the miscepe. That woun-
ded head now healed/ must be by holdē.
15 He had a greuous wypp with the
swerde (which is the lpyngge worde of
the

the lord whan he lost his monkes/ cha-
nons and fryres/ his purgatorie/ pilgrim-
images/ and shrines. Yet was he not all
dead. For though their colles/ cootes/
and rochettes were of yet had they still
the same poppish hartes/ and the same
superstitious forwardenesse/ that they
were wont to haue. This myght haue
bene founde true/ if it had bene serched/
whan serten popish prestes of maistre
whartons retinue not farre from Wons-
gaye in Suffolke dede calke for Crom-
well and for other els/ if the worlde had
not chaged to their myndes. I write not
this thinkynge they can harme by their
calkinge where as saythe is refuted/ but
onlye to shewe/ that their hartes are yet
alpye/ & how veruouly they are occupi-
ed. Where things I cōsidre at this in-
stant point cōcerninge prince Edward
de/ whō I doubte not but the lord hath
sent for the singular cōfort of Englande.
Not that I temerously diffine/ anye thin-
ge to come cōcerninge him/ cōsideringe
it onlye in the lordes potoir. But I desyre
the sayd lord to p̄serue his byngin-
ge vp/ frō the contagious drinke of the
se false phisicians. And this is to be pra-
yed for of all mēne/ if ye pōder well the
text/ & marke their wonderfull workin-
ges/ where the brastis head is refroze.

The Text.

J. iiii

1220

The Image

1 And he had power to geue
sprete vnto the Image of the
Beast. 2. and to make that the
Image of the Beast shulde spe-
ake. 3. and shulde cause that as
manye as wolde not worshyp
the Image of the Beast/ shulde
be kylled. 4. And he made all/
both small and great/ ryche &
poore/ free and bonde. 5. to re-
ceyue a marke in their ryght
handes. 6. & in their fore hea-
des. 7. And that no man
myght bye and sell. 8. saue he
that had the marke. 9. or the na-
me of the Beast. 10. eyther the
nombze of hys name.

The Waraphrase.

1 For power they haue to geue spre-
te to the Image of the Beast. Itys sure
lye geuen them of the deuyl/ tohan they
haue ones fastyoned out the Beastes
ryght Image/ or made of an Emproure
a tyraunt

a tyrant / or set in the place of a godly
gouvernour / a cruel murderer bp of gods
peple / by flatteringe prayles to encozage
them to all impietie / and by wycked
counsell to prycke the forewarde to ma-
ke cruell actes of murder for vpholdyn
ge their beastlye generasyon. The spere
that they do minstre vnto princes euer-
more / ys not the correccyō of synne / the
amendement of lyfe / redresser of the com-
mon welthe / prouisyō for the poore / nor
the sekynge of Gods gloze. But by flae-
teryng prayles to vpholde the in their
evyl / moche after thys sort of speakin-
ge. Your magestes or graces are called
most vertuous / most valeant / most wor-
thy / most wyse / most myghty and best
lerned amonge all Christen potentates.
They are all but asses / in comparyson
to your worthynesses. If yt be your ma-
gestes pleasur to do this or that within
your owne domynyon / who shall be so
bolde to withstande you? No / though
Gods helpe laste be an hundred ty-
mes agaynst yt. Suppozt the olde relye-
gion of helpe churche agaynst her co-
tykes / and ye cannot chole but prospere
in all your affayres. Lete it be treason
agaynst your owne persones accordyn-
ge to the actes of the Emperour Sigys-
mundus and of kynge henry the first /
if they do but ones speake agaynst her

The Image

corrupt customes. Make cruell constituc-
ons apace & proclame the abzode to the
we your selues the popes lively Images.
2 Our office it is to cause the Beastes
Image to speake. Let therfor your voy-
ces be harde. Be no dumme Idolles; but
speake with bolde stomakes. In hys
spete make bitteraunce without Gods
worde of his olde Romische reuyles. Sen-
de forth your proclamacions to be pub-
lyshed euery where/ concernynge his
masses/his confessions/his ceremonies
and his whorische chastite. Let all thynges
be blowen forth vnder your tytles/
names/ and auctoritees; to be obserued
vnder payne of deathe. If other realmes
reporit that ye abuse the detepte of key-
lers or kynges (whych is the offyce of
God) esteeme not their saynges/ but stan-
de well in your owne consaytes. Inter-
pret the scripturs at your owne last ad-
pleasurs as your late master of Rome
hath done afore your tyme.

3 Cause so manye to be kylled/ as wyll
not worship the Image of the Beast/ or
obeye soche wicked lawes agaynst the
veryte of God/ as hath bene made by
those Empyours that were the popes el-
dest sonnes/by the kynges of Fraunce
which were his yonger sonnes/ or by o-
ther princes els which were the defen-
ders of hys church/ lete nō escape your
hates that inuephely agaynst our kyng

dome / but make hanocke of them on eue
re syde as of heretikes and traytors / to
proue the holpe ghost true here in hys
foze iudgementes. For that is your offy
ce / not appoynted of God but of Sa
than. And in our cōmūyon frō him also
we haue it / to be no flacke meures of
your therbūto. So hath Christ tolde afo
re in this reuelacyō vnto saynt Johā the
Euāgelist. This is the ghostlye counsell
that we the horned Beastes / thus haue in
cōmūyon to geue vnto you frō the mou
th of the Dragō. Whā soche an Image
of Idelouse prince is thus byset of cōsp
tuted by auctorite (his orhe ones made
that he shall alwayes defende them) he
maye in no wyse speake but out of that
spere that their cōiurers / confessours I
shuld saue / haue put into him. We maye
make no lawes but at their spiritual ap
poyntmēt / lyke as the Emprour Carulus
doth now in these dayes. Moche after
this sort became the ēprour Nero this be
astes Image immediatly after Cristes as
cēsiō by the subtile laighes of that sp
ritual sorcerer Simō Magus / at Rome to
withstande the Christen preachers Peter
and Paule / as largely witnesseth Ege
lippus in hys thirde boke de Microsoli
mozi exci-dio / the secōde chaptre. This
Simō Magus by flatteringe prayses crep
pe first into his fauer / promysinge him hel
the / longe lyfe / increase of power /

The Image

and enlargement of his empyre/with e
tynuall byctorye ouer hys enemyes/in
case he wolde folowe hys counsell/vpon
this became he/not onlye hys chefe coun
sellour/but also the hygh byshop of hys
cowntie and conseruatoure of hys bodye/
the preseruacyon of hys whole helthe
lyfe to hym committed onlye. All thyn
ges after that was done by hys coun
sell to stoppe the Apostles preachynge/
he taken for the Emprours most family
ar kynde/and a manne most profitable
to the common welthe of the Romanes/
and theye sone after suppressed and put
vnto most cruell deathe.

4 And he made all (sayth Saynt Jo
han)both great and small / ryche and
pooze/free and bonde/to receyue a mar
ke in their ryght handes/or in their fore
brades. Whā this newe rased Image
of the Beaste/or sworne power to Anti
christ/ys ones rased by or admitted by
their autozpte/be he kyng or Kysler/
prince or other potentate/he must stron
gelye defende that Synagoge of the de
uyl/with whole mageste/crowne/and
scepture. By their onlye counsell must he
than make lawes (for they must geue
hym spete) and sende out commande
mentes abrode that their holpe decrees
be obseued. Commissioners and bysp
cours must out badye that autozpte /as
wile

of both churches.

70

were to the clergie as layte. Than must
all be swozne to it and so obeie yt/both
hygh and lowe/both Gentyllman and ye
man/both owner and farmer/both yte
gen and townefman/both merchande and
plough man/both mastre and seruaunt/
both natyue dweller and denyson. Yea/
both Wysses in their colleges/Monkes
in their abbayes/Chanons in their co
nentes/ and fryers in their cloysters
must after their sorte do the same. Thys
reule hath bene alwayes for the com
dyte of that kingedome / where as the
powres haue bene thus by them peruer
ted. Woe were it to shewe the many
folde examples in that behalfe. Charles
the. v. now eproure/to make thys good/
and to shewe hymselfe to be the seyd Be
astes Image/ caused suche actes to be
publyshed throughout hys whole domy
nyon agaynst the Christen doctryne/
wherin all they are declared herety
ques /scysmatyques/and excommunicas
tes/which taketh not the pope for sayn
Petres onlpe bycar and head of the chris
ten church/ non excepted/neither kyn
ge nor Cozuester/as there are now dy
uerse of the contrarie oppynion. The ar
tycles of the louanyanes bndze hys pry
uilege /and the actes of the parlyamens
bndze the frenche kynges autoryte/pro
claimed in thys present peare of our lord

de

The Image

be 2. m. CCCC. lib. wyll make all this matter good.

5 And what is this els both in theyr clergy and commons/ but to receyue a marke in their right handes or foreheades? for in admittynge those artycles & actes / they graunte to obeye those blasphemouse doctrynes that shall both corrupt their lyfe and saythe/ both their woordes and conscience. For in consentinge vnto errours in their saythe/ they spoyle their foreheades/ hauninge so their consciences marked with an hote yron. In full grauntyng also to do them in effect / they bespyle their handes / performinge soche woordes as are vnpure before God. If they were gone quyte fro Christ that wrapped them selues agayne with the woordes of the lawe appoynted of God before his comynge / moche more are they gone from him that tangle them selues with soche woordes of bondage as he neuer knewe / as are all their Idoll obseruations hauninge no expresse commandementes of the worde of God. Onlye loke we (saith Dauid) in speere to be iustified through saythe / which by loue is mightye in operacyon.

6 And for them that so beloueth is this disynctiue or / put betwixt theyr handes and foreheades. For all they that
outward

of both churches.

71

but hardlye kepe these heythynlike obsec-
uacions / haue not their consciences
despyled with them / for their inwarde
faythes sake / though they persourme
the outwarde woorkes / doubtinge the ter-
roure of the lawes. Yet wolde I counsell
them not therin to trust / but at the wo-
rde of the lord to go from it. For though
loth dwelt in Sodome / yet at the lordes
boync he departed from thence.

7 This Image made also that no man
myght bye or sell / save he onely that
had the Marke or the name of the Be-
ast / or at the least the nombre of his na-
me. The actes of Justyniane the Em-
peroure / shall make this good / so shall
the constitucyons of Adelstane and Ed-
gare and manye other kynges here in
Englande which for the ordre and com-
modyte of the clerge made manye po-
litycque lawes. Specpallye kyng Inas
Gouvernour of the west Saxons / which
first gaue the Peter Wens unto Ro-
me / and made him selfe a monke the-
re. But in this spirytuall generacyo-
n amonge them selues / is non al-
lowed for a merchaunde vnesse he come
in by Symonpe. Non was made bys-
shop / pastoure / nor curate / but payed
for it their taxed sommes / by shopps /
to the pope / and the prestes to the bys-
hoppes / besydes Item in bybes.

Non

The Image

Non myght els be allowed to breke to
quantage the wares of the beast/ or di-
tribute the rytes of that holpe whoz
the church.

8 Neyther were anye made free of that
marke/ butlesse they had the marke of the
beast/ which is not onlpe the outwarde
spgne of their head shauinge and anoynt-
inge of their fingars/ but also the in-
warde pynte of their consciences/ re-
ceyued by profession made to that wic-
ked monster. For lyke as true saythe in
Jesus Christ is the marke of a perfyghe
christiane/ so is a false beleue in popes
tradicions a token of Antichristes mem-
ber. By their frutes (sayth Christ) shall
pe knowe them. For the one foloweth
the reule of Gods worde/ the other hath
counterfet woordes of mennes prescrip-
cion.

9 Els must they haue the name of the
Beast/ to be called spyzituall menne / or
the holpe consecrate nombze/ as his ho-
lye fatherhode is called.

10 Or at the least they must haue the nō
bze of his name/ which is a note of mag-
nificence and worthnesse. Lesse cā they
not be called than lordes/ so manye as
are swozne to that spirituall market.
The most ragged ronegare/ and idle pdis-
ote amouge them/ is no lesse thā a syre/
which is a lord in the Latyn/ as sir Jo-
han

han/sir Thomas/sir Wyllyam. In the
Lattryn onlpe hangerh their great lordes
shippes. Amonge their vnknotone lator
yn howses/their masses/and their dyt
gees/lyeth their plentuousse patrimonys
in their porrasses and masse booke. Not
he that leaureth all wyth pooze peter/
maye be called from fishynge/nor wyth
Mathew from the custome howse/ to do
these offices. But he that catcheth all
wyth Judas ad Symon Magnus must co
me from Symonys to do them. Not he
that is called of God as was Aaron that
haue cure of scowle/ but he that offereth
to Corban wyth Annas and Caphphas.
Soche a worlde hath it bene and is yre
yll in the worlde abroad amonge them.

The Text.

1 There is wysdome. 2. lete hym
that hath wytte. 3. counte the
nombze of the Beaste. 4. For it
is the nōbre of Manne. 5. And
his nombze is/ sex hondzed/sepe
tye/and sixe.

The Paraphrase.

1 There is wysdome to be had (sayth
saynt Johan. Lete hym that hath wytte/
counte the nombze of the Beast/ for it is

B the

The Image

the Nombze of manne. And his Nombze
is sixe hondzed / sixtie and sixe.

2 For so moche as Christ hath willed
vs diligentlpe to searche the scriptures/
and the holpe Wholl here doth committe
the iudgement of this secreete to the wite
re of manne / some wyrters hath deduc-
ted thys Nombze out of seven Greke
wozdes / betokeninge thys great Anti-
christ / because thys present Reuelacion
was first written in the Greke langua-
ge. As out of antemos / which signify-
eth one contrarpe to Gods honoure /
out of Arnume / which signifieth a de-
myer of God / and out of Teitan / which
betokeneth the sunne. All these .iii. voca-
bles / though they seme dyuerse / yet con-
tayne they after the Greke retwles / ney-
ther moze nor lesse than thys sett Nom-
ber. And all this maye stande both with
scripture and reason. For he that ys not
with Christ / ys agaynst hym / callenge
that ys good yll / and that ys yll good /
mynyshtyng darkenesse for lpyght. So
the lpyenge masters as hath brought in
sectes of perdycon / hath denyed the loz-
de that bought them. They are not the
lpyght as they boast themselves to be (for
all they loke to be called spyrutuall) but
they are the fallen Starres and verye
Apostataes fro God / & Sachas trallone
myng themselves into the angels of
lpyght

lyght by dyuerse kyndes of hypocrisie.
 Some expositours leauynge the **W**ord
 he hath practysed the same thyng by
 these. **ii.** latyne wordes. **W**ic lxx/ contaynynge
 in numerall letters the same set **W**ord.
Which sygnified that they call
 them selues the lyght/ or menne of a sp
 rytuall soyt/ beyng nothyng lesse. For
 they in dede are the same self darkened
 so that wyl in no wyse receyue the light/
 but rather persecuteth yt with most sp
 ght and cruelte. After thys soyt myght **I**
 byng in **W**idolus incarnatus/ or filius
 us perditionis/ the deuyl incarnate or
 the sonne of perdytyō/ for both they are
 the names of this beasty Antychrist by
 the scripturs/ the one wantynge in the
 numerall letters but. **iii.** of the **W**ord/
 & the other but. **vi.** which myght be sup
 plied in the other letters. But amonge
 all these thys worde **Ar**nume most wygh
 tye to wycher the mysterie, which ys as
 moche to saye, as **I** denye. Euydentlye sa
 meth he to haue the marke of the Beast/
 or to be sealed with the **W**ord of hys
 name/ that sayeth whan he heareth the
 manifest bezyte/ **I** wyl neuer admitt yf
 whyle **I** haue a daye to liue/ it is agaynst
 good order/ yt standeth not with lauda
 ble custome/ our doctours agree not ther
 vnto/ our holye canōs alloweth yt not/
 yt hath not the holye fathers consent/

The Image

As praye ad hope/for it hath great likeli-
hode of a moche farder apperaunce.

¶ Sens the worldes begynnynge haue
the misterye of iniquite wrought in Ca-
an and in hys posterite /and so continu-
ed in the Beastlye members of Antichrist
and so shall do styll to the latter daye.
Therfor is yt no lesse than the nombze
of manne/six hondzed sixtye and sixe.
Thus ys he tokened with all wyckednes-
se/that admitteth the false saythe of this
Beast/and foloweth the same in hys ly-
uynge by the subtile perswasyons of the
Bishoppes and their lyenge Prophetes/
and ys sealed vp to eternall dampnacy-
on/vnlesse the lord call hym in tyme.
Not onlye in Englande ys healed the
beastes wounded hear /but also in other
ferten regyons. But for so moche as yt
ys most lyuelye done there/and thys be-
he wyrtten in that language/I haue on-
lye brought forth here examplers therof
in that purpose.

The.iiii. Chapter.

In thys present chapter declareth
the lord vnto Johan/and vnto
hys faythfull seruauntes by him/
the degre/estate/and condycyon
of hys true beleuynge churches/
now after he hath afore lyuelye descri-
bed the bestiall church of Antichrist
and

and of hys horned spiritualte by the
 afore named.ij. most ruouse Beastes. And
 thys ys that hys louers shuld knowe
 what they be which are of hys howel
 de/ā what an helper they haue of hym
 in the middes of their aduersities to the
 confort of their soules. And though they
 be here amonge those ragynge tyrann-
 es in terribble agonies and paynes/
 persecucions and troubles /he ys neuer
 absent from them/noꝝ wyl not be tyl
 he hath rewarded them with vnspcak-
 able Joyes.

The Text.

1 And I lokted and lo /a lambe
 stode in the mounte Syon. 2 ād
 with him an. C. and. xliiij. thou-
 sande. 3. haupnge his fathers na-
 me writtē in their foreheades.
 4. And I herde a voyce frō hea-
 uen 5. as the sounde of manye
 waters. 6. and as the voyce of
 a great thondre. 7. And the voy-
 ce that I herde / was 8. as the
 harpers that playe vpon theyr

U. iij harpes



harpes. 9. And they sange as ^{it}
 were a newe songe. 10. before
 the seate 11. and before the fou-
 re Beastes. 12. and the Elders .
 13. And no mā coulde lerne that
 songe. 14. but the hundreth and
 xliiij. thousande. 15. which were
 redemed fro the earthe. 16. The
 se are they which were not defy-
 led with womē. 17. for they are
 birgynes. 18. These folowe the
 lambe whither so euer he goeth
 19. The

19. These were redeemed from
menne. 20. beyuge the first frus-
tes vnto God and to the lambe
21. and in their mouthes was fo-
unde no gyle. 22. for they are
without spotte before the tro-
ne of God.

¶ The Paraphrase.

1 I looked (saith saynt Johan) on the
other syde/and in a thought as it were/
I behelde that a lambe stode vpon moun-
te Syon. Euen the lambe of God Iesus
Christ/ that alone toke awaye the syn-
nes of the worlde. Alone doth he gouerne
his faythfull churche/as the onlpe ad-
immediate head therof/ haupnge non o-
ther to assist him in that office. For who
is the kyng euer Syon but he? Who
shall reduce Israel agayne to his folde
but he? Onlpe is he with his congrega-
cion/to adde them with his worde / to
bolden them with his sprete/ & to streng-
then them with his grace.

2 And with him were present an hon-
drieth and .xlviij. thousande/haupnge his
fathers name wzitten in their fore hea-
des. So manpe as haue in hart receyued
his worde/and in faythe digested his be-

The Image

re/are the verie chyldzen of Abraham/
and are marked byp for the sonnes of
God by the seale of the holpe Ghost.
3 For power haue they geue the to be
Gods chyldze that beleue in hys name.
And thys is yt to haue hys name wryt-
ten in their fore heades. For their saythe
declareth them Gods sonnes. Lete thys
set nombre be non impediment to the
reader/to be taken here for the bypuer-
fall multitude of the faythfull/ as well
of the Gentiles as of the Jewes that
beleueth/though yt otherwysse apereth
in the.viii.chapter of thys boke. For
so well ys the Gentile that hath say-
the/ a persyght Israelyte./ as ys the
Christen Jewe. Yea/moche rather was,
Zacheus for hys saythe iudged Abra-
hams chyldre/than was Symon for ful-
fyllynge the woorkes of the lawe. For
God ys not parcyall. What so euer
he be that feareth hym / and woorketh
ryghtousnesse/ ys accepted with hym.
And so ys yt ment here.And therfor ys
not the differēce wrytten here as in the
other place/but all ys Joyned in one/to
cōprehēde all vnder one.And as touchyn-
ge the equal certente in nombre both
here and there. Lyke as yt ys there
certeynlye knowne vnto God / euen so
ys yt here/though yt be vnto vs both
innumerable and vncertayne. Nor as
concernynge

concernynge the Nombze yt self / but
the common vnderstandinge therof in
the scripturs. for yt the Nombze of one
seuenth be an infinite Nombze there/
moche moze of many seuenthes.

4 And I harde a voyce from heauen
(sayth Saynt Johan) which ys all one
with the aforesayd Syn / and ys the
vniuersall congregacyon of Chriſt / all
clere from the supersticyons of menne.
for from Syn cometh the lathe of the
lorde after Claye / and the woꝛde of God
from Jerusalem.

5 Thys woꝛde ys as the noyse of manye
waters / tohan yt ys in the mouthes of
manye dyuerse peples / of dyuerse naty-
ons and languages / one not vnderstan-
dyng an other / and yet knowynge yt
ythe peple amonge themselves.

6 Werye lyke ys yt also to a great thū-
der crache / myghthe / feare full / and terri-
ble to the fleshe. Werye harde ys thys woꝛ-
de lorde (sayd Chrystes disciples) who is
able to abyde yt.

7 And the voyce that I harde (sayth Johan)
was moche after the noyse that the har-
pers make tohan they playe vpon their
harpes. Full of agrement are the holys
scripturs / pea / full of swete hermonys
and con corde. Moze pꝛecyouse are the
deptyes of the lorde than ys golde / and
their melodys moze swete than honye.

8 With

The Image

8 With them reioysed Dauid befoze the arke of the lord. In the roke Cause a stomake/and confounded the Jewes at Damascus.

9 And swetely they bredd with their voyces a songe that scmed all newe/ befoze the seate of the lord/ befoze the.iiij. Beastes/and befoze the auntyēt elders. This songe is the worde of the lord/ all newe both to the good and to the yll. The fapthfull it renews in the spere of the it myrdes/ prouokynge them to do on a newe mane in Christ. The hartes of the vnfapthfull it so hardeneth/ that they in disoayne and spyght doth call it newe lernynge/ as ded the ignoraunt multitude at Capernaum/and the worldly wyse menne of Arhenes.

10 Befoze the seate of the lord was this songe bredd / which is the godlye disposed multitude. For lyke as the harte of an hypocrite is the verie seate of sathan/so is the hart of a fapthfull manne the seate of God and habitacle of the holy Ghost.

11 Befoze the.iiij. Beastes was it opened also by this number of godlye teachers. Which Beastes are the pryuate congregacions of the lord/ remayninge here yet in the fleche/ in the.iiij. quarters of the worlde.

12 Finallye befoze the elders was it songe

songe also. For nou other doctrine is it/
no: Gospell of glad tydings/ than hath
bene sens the begynnyng/ no: thā hath
bene thankefullye receyued of ovr olde
nuncetours the Patriarkes/ the Prophe
tes/ the Apostles/ and the faythfull fa
thers.

13 And no manne coulde lerne that new
we songe/ but the aforesaid hondred ad
xliii. thousande/ which were redeemed
from the earthe. Oh myghtye/ wonder
full/ yea and terrible sentence of the lor
de. Non that take them selues for the pe
ple of God/ cā be accepted afoze him for
the true sede of Abrahā / no: for the iust
ministers of his worde/ vnlesse they be
tokened afoze with the holpe spere of
his promes/ and so predestinate to the ly
fe euerlastinge.

14 Non can syncerelye do that godlye
office to the profight of other/ vnlesse he
be whollye taken from all fleshye and
worldye affectes. No manne canue co
me vnto me (sayth Christ) vnlesse it be ge
uen him of my father.

15 The wilfull Jewes belened not be
cause they were not the shepe of his mar
ke. Neyther is it of him that willerh no:
of him that connerh/ but of the only mar
tye of the lorde. Necessarye is it therfor
that his spere draueth/ moueth/ and in
clinerh the harr. Els can not the songe
be

The Image

be swete / neyther in hym that singeth
no2 yet in the hearer. The notes of thys
newe songe are Gods heauenlye verp-
tees / regestred in the faythfull hartes.
16 And they that ded sponge them to
the prayse of the lord / were not defyled
with women. Wytch no straunge doctry-
nes / no2 yet Iosophane wo2shypynge
ys their faythe contampnate / that vn-
nedlye haue done on Iesus Chyist. Not
the spowlage of their sowles haue they
b2oken by no fylthy tradicions of me-
ue. Onlye haue they with Dauid soughe
the Testymonys of God / and thought
non lyke vnto them. Onlye ded they cle-
aue to hys precyouse lawes / estemyng
all ocher but chaffe / and verpe who2e
dome in the spere.

17 Therfor are they virgins marryed
vnto Chyist in faythe / as were the Co-
synthyanes by Paules preachynge /
whom he wpyshed to continew a chaste
virgine vnto Chyist. Neuer ys the may-
denhede of the soule lost / tyll erron-
se doctrine be receyued from the mas-
gers of Antichyist the Bpshoppes and
Hypocrites.

18 The virgins / o2 vncorrupted bele-
uers doth folowe the lambe whersoeuer
he becōmeth. They go after Chyist / that
beleapnge hys worde / doth fashion their
lyues vnto yt, Lyke as they folowe Anti-
chyist

christ/that fashion their woꝛkes to hys
doctrin. They walk in hys steppes/that
forsake themselves with him/that bea-
reth the crosse of persecucyōs with him/
or that suffereth death for the trueth with
hym. And not they that seke theselues/ly-
uynge here in all pompe/ voluptuousnes-
se/and Tyraunye. From this place take
the the blinde Papistes/a great argu-
ment for their wyueleffe chastyte/ and
that nō foloweth Christ but they in this
muster/ because they are vnmarrýed.
Neyther maye Abraham / Moyses/ noz
Dauid/ Zacharye/ Peter/ noz Philip/ wal-
ke in this Mōbre/ because they had wy-
ues. So parclouse a thyng yt ys to ha-
ue a wyfe. It ys great maruele they ad-
mitt Marye Christes mother to yt/ becau-
se she had a husbāde. Oh / ignoraunce
asses/ and beeste beastyte Idiores. I thyn-
ke yow folowe Judas which had ney-
ther wyfe noz chyldre/ vntyll he had the
sperryng by other mennes wyues / as
manye of yow haue yet at this same da-
ye. What is virginite befoze God mo-
re than is marriage? No more than is cir-
cumcysion in comparyson to vncircūcū-
sion. And that ys nothyng. No more
maketh the one than the other/ to a Chri-
stelyfe. Onlye ys yt saythe effectuallye
woꝛkynge by love/ that the lord requy-
reth of vs.

Onlye

The Image

Onlpe respected be the saythe of Warpe/
and not her birginitie. They which lyue
in matrimonye after the worde of God/
are accepted afore him for virgyns/ and
so are named of Saynt Paule. An other
cauillation they haue/ that non which
hath offended afore/ can be of this nom
bre. But they consyder not what is spo
ken here afore/ that they were redeemed
from the earthc/ and that the sprete of
the lord hath purged their hartes
through saythe. Neyther haue they gra
ce to remember that Chrystes innocēce
is rekened for an whole & perfight righ
tousnesse vnto them that beleue in him/
but they must bringe in soche trespases/as
are their owne beggerlye merytes.

19 And therfor it foloweth also. These
faithfull beleuers (sayth Saynt Johan)
were redeemed from menne/ beyng the
first frutes to God and to the lambe. By
non other were they redeemed/ than by
Christ for of all the elect nombre/ he is
the onlpe rightousnesse/ wylidome/ holpe
nesse/and redempciō. From the corrupt/
blynde/and frowarde multitude hath he
called them/taken them/ & clered them.
And of deformed spinners/ hath he made
them sayre/of vyle pure/of wretched glo
ryouse/of blinde perfyghtlye scynge/of
lyars true sayers/ of obstinate gentyll/
of yll good/ & of vnfayrefull profytable.

For

of both churches.

30

For he pt is that taketh awaye the stoupe harte/and geueth a softe harte for pt/so makynge vs Abrahams chylzen. Thus are we redeemed from menne/whā we are taken by hys goodnesse from so che corrupt blages as mannes nature is inclined vnto.

30 And for non other purpose/but to be the first frutes vnto god/as werethe auer offeringes in the olde lawe/in the hādes of the high prestes..for so moche as the elect nombze are but a fewe oz a fewen taken out from the vniuersall multitude/are the porcyon of the lord (as were the leyd offerynge) perceyninge vnto Christ the onlpe byshop of our soules/they are his first frutes. Yea/ād hys owne verve mysticall members/ and all but one offerynge vnto God the father by hym. for he is the onlpe lambe that dyed for them/hys owne bodpe beynge the onlpe oblacyon and sacrifice.

21 And in their mouthes was founde no gyle. for non other wordes bitered they but hys pure testymonpes. Non other taught they but hys vndefyled lawes. Non other perswaded they to be obserued of other/ but hys immaculate Gospell oz easye burden of Christ. No impossible pokes layed they vpon menues/ shuldres/ neyther of Ceremonpes, fastynge, nor masse hearynges.

4

ges/

The Image

It is for they are without spotte before the throne of God. Both before them that are saythfull and haue right iudgement in the spere/ which are the verpe seates of God) apereth their doctrine pure/ and also their lyfe innocent/ before God him self. Neyther are they spotted with epythym traditions/ nor yet with vncome examples. And as concernynge their former synnes/ they shall not be imputed vnto them. They are remitted in Christ/ and so forgotten afoze God. Though this that here hath bene spoken be concernynge the whole Christen multitude and her preachers/ yet doth it most specially touche the Jewes or Israelites that shall in this latter age be converted vnto Christ. And so do I counsell the reader to vnderstande it. For the mounte Syon after the fleshe was theirs. Not despyled are they wth vnmarrped women/ which are the whorpe lawes and vncleane Supersticions of the Gentyles/ vpon non other harpe haue they commonly harped but vpon the scripturs/ though it hath not bene to the pleasure of God/ tyll now in this latter age/ wherein they shall whollye turne vnto Christ.

The Text.

And

1 And I sawe an Angell. **2.**
 flye in the myddes of heauen.
3. hauynge an euerlastynge gos-
 pell to preache vnto them that
 lytte and dwell on the earthe.
4. and to all nacjons / kynre-
 des / ad tonges / and people. **5.**
 saynge with a lowde voyce. **6.**
 feare God. **7.** and geue honou-
 re to him. **8.** For the houre of
 his iudgement is come. **9.** And
 worshyp hym that made hea-
 uen and earthe. **10.** and the see /
 and the fountaynes of water.

¶ The Paraphrase.

1 An other Angell sawe I Icapth Sa-
 ynt Johan / flye in the myddes of hea-
 uen. For Chyist was the first Angell
 or messenger of the euerlastynge coue-
 nant of the father. This Angell he-
 re mencponed is non other than he that
 had the scale of the lpyngge God in the
 vii. Chapter / and he that was clothed
 wpyth a clopde in the tenth chapter.

The Image

**And he be sheweth those fervent myn-
sters whom God hath sent in this latter
tyme, to admonish his peple to fle from
the errors of Antichrist and returne to
his heauenlye verities.**

**2 He flyeth in the myddes of heauen,
An earnest/fervent/ and saythfull course
take they in the middes of Gods congre-
gacion (which is his heauenlye kyngdom
one here/ to whō this revelacion is wri-
ten, lyke as ded Paulus/ Sylvas/ & Bar-
nabas/ Timotheus/ Titus/ and Clemes/
with other of the Apostles/ syncretlye to
declare his worde. Mightye stomakes
are they in Gods cause/ both in their
wordes and wrytinges.**

**3 An everlastinge gospell had this an-
gell to preache vnto them that sytte and
dwell vpon the earth, & to all nacions/
hynredes/ and peple. His eternall testa-
ment and couenaunt of peace hath the
lorde geuen vnto them/ to preache deli-
uerance to the captiue/ helthe to the wo-
unded/ lyfe to the dead/ and remission to
the synnfull. Yea/ to utter that worde
that is stronger than is heauen or ear-
the/ and that shall neuer faile him that
trulye beleueth.**

**4 The sounde of this gospell must go
the worlde ouer, as in the Apostles ty-
me. Every where must it be spredde to
the increase of saythe. Amonge all naci-
ons**

one of the earthe/ amonge all kyndes
of the Israelites/ amonge all languages
of the worlde/ and amonge all kyndes of
peple/ of what sort so euer they be/ whe-
ther they lyue vpon the earthe or dwell
vpon the earthe/ whether they be hygh
or lowe/ gouernours or subiectes/ ma-
sters or seruauntes/ owners or farmers.
So that they lyue nor dwell not wi-
thin the earthe/ or haue their felicity he-
re. For that is holpe shuld not be geuen
vnto dogges/ nor yet pearles layed be-
fore swyne.

5 And he cryed wyth a lowde voyce.
With a myghtye feruent spere do they
beate it into the heades of menne/ both
by wordes/ writings/ and all they can
make/ to haue the feare of God / and to
geue him his due honoure. And this is
the doctrine they teache/ and the coun-
sell they geue.

6 Feare ye God in all that ye do. For the
first poynt of godlye wysdome is to dre-
ade lest we offende him. Be constan-
t in the worde/ and feare no displeasure of
menne. For none can they do in their
anger but see the bodye/ and bringe it
to the rest of God. No power haue they
ouer the soule. Feare him onely therfor/
that whan he hath destroyed both/ maye
shewe them into helle.

7 Geue honoure vnto him/ worship him/

The Image.

And serue him alone. Praise him / Ad glo-
rifye him aboue all. But yet after non
other sort thā he hath appoynted / which
is in faythe / spere / and verye / and not
in outwarde shaddowes with obserua-
cyon of tymes. He trulye honoureth him
that trusteth in hym / that beleeueth hys
worde / and that in spyght of all Anty-
christes confesseth it afore all menne. Af-
ter this sort therfor feare him / and wor-
ship him / nothyng doubtyng the as-
sautes of enemyes.

¶ For the howre of his iudgement ys
come. At hande is it that all the Anty-
christes and hipocrites shall by the in-
vincyble worde of God be iudged / con-
demned / and destroyed. From heauen
shall his wrath be declared vpon all the-
ir vngodlynesse. With the spere of his
enouche shall the lord consume the / and
not longe after wyl the great daye of
his indignacion towards them lygh-
todenlye vpon them.

¶ With all faythfull obsequy worship
him therfor that create heauē and earth
in wonderfull strengthe and betwyxe.
so That made the see and the fountay-
nes of water with all that in them both
moue / whose power is eternall / kno-
lege non other God but hym. Non other
helper / redemer / nor sauer but his Crist.
For all other Christes not sent of him

of both churches!

34

are but Antychristes. Onlye bowe
your knees vnto him/ for onlye is hys
strength euerlastynge. Onlye obeie his
lawes / for onlye are hys lawes clea
ane.

The Text.

1 And there folowed an other
Angell saynge. 2. She is fallen/
she is fallen/euen Babilō that
great cyte. 3. for she made all na
tions drynke of the wyne of her
whoredome.

The Paraphrase.

1 And there folowed an other angell
(sayth Saynt Johan) which betokeneth
an other sort of preachers/ whose offyce
is here appoynted thē of the holpe ghost
to declare vnto the peple the certente of
the fall/of the aduorterouse/ cursed/ā
malygnaunt church of hypocrites/ here
figured by wretched Babilō. For though
all the true prophetes and preachers ha
ue but one worde of God in their mou
the/ yet passeth it diuerslye from them.
Vnto yche of them is geue a dyuerse be
teraunce of the spete to edifye. One is
lofte meke and gentyll/as was Dauid /
Johan/ā Peter/ an other is boynuous

The Image

Te/harde/ād beheiment/ as was heltag/
Escape and Waile. And all this worketh
the self same one spere. This diuersite
of teachers was neuer more plentious
in the worlde than now in owt tyme/fig
gured here by these two angels. Wap
sed by the lordes therfor.

2 And the tenoure of grounde of this
latter sort of preachers is this. She is
fallen/She is fallen/ euen mylerable Ba
bylon that great cyte of whordome/ be
cause she made all nacyns to drynke of
the wyathfull wyne of her fornycation.
So sure is it that the execrable church
of Antichrist shall be ouerthrowne/ and
utterlye destroyed/as it were now per
foumed in dede. Nothing shall be bro
ted out that the heauenlye father hath
not planted. Sonner shall heauen & ear
the perishe/ than this promes be vnful
filled.

3 For with the stynkinge whorshynesse
of her superstitious worshippynge/ ha
ue she poysoned all nacions & peples/vn
der heauē. The great governours/ād lre
ned lawers of the worlde/hath she made
in maner of beastlye dzonherdes/tyrles
se/saythlesse/ād gracelesse/by their pro
fibus doctrine. And this shall be de
clared more at large in the. xviij. chaptes
folowynge/ where as she is more plen
tiously described.

The

The Text.

1 And the thirde angell folo
wed them. 2. saynge with a low
de voyce. 3. If anye worshypp
the beaste and his image. 4. and
receyue his marke in his fore
head/ or on his hande. 5. the sa-
me shall drynke of the wyue of
the wrathe of God. 6. which is
poured in the cuppe of his wra-
the. 7. and he shall be punnysh-
ed in fyre and brymstone. 8. be
fore the holye angels. 9. and be
fore the lambe.

The Paraphrase.

1 The thirde Angell also (sayth Sa-
ynt Johan) folowed them in the thirde
kynde of preachynge of the same self
massage/ that in the mouth of. ii. or. iii.
sayth. all wytnesses all verye myght
stande.

2 And by this angell are they signifi-
ed/ that by the worde of God shal be im-
pugne their wicked labors and vngodly

The Image

ordynances/whose maner of earnest preaching is this.

¶ If anye mā worship the Beast/ which is the great Antichrist. And his Image/ which are those governours that taketh vpon them his blasphemouse titles/ names/ auctorite/ or defence. If anye manne also receyue his marke in his foze head/ beleupnge their lawes to be a christen doctrine/ or haue the prynte of his scale vpon his ryght hande/ which is to fashion his outwarde woorkes after the same. The same manne shall drynke of the wyne of Gods wrath/ whych are the dregges of the pure wyne powred in the cuppe of his kyngdome displeasure. He shall taste of the everlastinge dampnation/ that is reserved in the latter curse or fearefull sentence of their most terrible iudge. To worship the Beast and his Image/ is to accept them in conscience/ and in the outwarde obedience with full consent of the hart. For that they blasphemously pretende/ without gods auctorite. As the Pope for Gods bycar or forger of synnes / Mahomete for the great Prophete of the lord / the scholers of the earthe for the popes clerke or ponger sonnes/ for most christen kynges / and defenders of the faythe of that holpe church.

¶ To receyue the Beastes marke in
thems

their foreheads and handes/ is both to
agre to soche decrees / tradycons/ la-
wes/ constitucyons/ actes/ and procla-
macyons/as they vnder those tytles ha-
ue made/onlye for their owne couetous-
nesse and pompe / and neyther for the
gloze of God noz yet for the right ma-
pateuance of the chrysten comen wel-
the/as I haue declared afoze. And also
to be sworne to the same / to subscribe
to it/ to geue counsell oz ayde to it/ to
maynteyne it by lernynge/ to mynister
in it/ to execute vnder it/ to accuse/ p-
nysh/ and put to deathe for yt / oz to
thynke yt lawfull and godlye with so-
che lyke.

5 These marked worshippers shall taste
of the cuppe of Gods indignacyon/of
calampie sorow and wretchednesse in
the dayes of their fall here/and after the
last iudgement of vnspekeable paynes
and most greuous tormentes/ in euer-
lastynge fyre prepared for the deuill and
his angels.

6 The dregges that the lord hath pou-
red out (sayth David) shall the wycked
of the earthe drynke. Cleane contra-
rye are these Angels to the horned my-
nisters of Antychrist. For they ma-
ynteine the popes errors / these the
onlye verities of Christ. They la-
boure for the gloze of theyr pope/
these

The Image

these scheth the onlpe honoure of God.
They prate that their holpe church shall
cōtinue these saye it shall do tyme with
tyme. They requyre worshipp to the Be
ast and his Image/ these will report it
blasphemouse/ and the rewarde therof
dampnation. Marke in these. ij. sortes
the preachers of owt tyme / and image
which are of God. Agaynst both beastes
in Chrystes quarell shall these Angels
contende. Agaynst the Pope and his bi
shoppes/ Mahomete and his doctours /
twill these godlye mynisters replie (wch
the lord hath sent in this latter age for
that purpose) condēpnynge by the scrip
tures their auctorite / iurisdiction / and
power/ declarynge also the plagues that
twill fall vpon them for wythholdynge
the truthe of God in burpghtousnesse.

7 For these Antichristes and their wor
shippers with so manpe es beareth the
ir token shall be ponnished in fyre and
brymstone/ before the holpe Angels/ and
before the lambe. fyre shall be kyndled
(sayth Moyses) in the anger of the lord
be/ and shall burne vnto the bottome of
hell. Vpon the vngodlye (sayth Dauid)
shall be rayne snares. fyre/ brymstone/
frozme/ and tempest shall be ther poise
on to drynke. The vehemēt indignacion
and myghtye iudgement of God/ shall
lyght vpon them/ as vpon Sodome and

Egypte

of both churches.

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Egypt/and shall both deuoure them and consume them.

8 And this shall be in the syght of Angels. Which are not onely the spieres of heauen / but also the church of the faithful. Yea / the ryghteous shall reioyce when he seyth the destruction/and shall waite his handes in the bloude of the wicked.

9 In the presens of the lambe shall he be also. for he is euermore with his flocke / and shall be vnto the ende of the worlde / wherein he shall sytte and consume them.

The Text.

1 And the smoke of their torment ascendeth vp euermore. 2. And they haue no rest daye nor nyght. 3. which worship the Beaste and hys Image. 4. and who so euer receyuethe the prynt of his name. 5. here is the pacyence of Sayntes. 6. here are they that kepe the commaundementes. 7. and the saythe of Iesu.

The

The Image ¶ The Paraphrase.

1 And the smoke of their torment ascenderh by euermore / as the flame of a foynace wryth most horryble spuke / for a perpetuall sygne of their ponnymment / lyke as it ded from Sodome and Gomoz / whā the lorde ouerhrewē thē.

2 So that they haue no rest neyther day nor nyght / so manye as worship the Beast and his Image / receyvinge the print of his name.

3 Both in this lyfe are they crucyate with a troblouie and doubtfull conscience / and also after this lyfe with vnspheable peynes. for neyther shall they wormedye / nor yet their fyre be quenched / all fleche abhorrynge them.

4 Thus shall they be wryth the Beast tormented / which haue the sprete of the beast. for lyke as all the faithfull (which hath bene from the begynninge) belongeth to one mystycal bodye in Christ / and shall be preserued by hym / so doth the wicked perteyne to one mystycall Antichrist / havyng all one sprete with him / and so shall with him perishe.

5 Here is the patience of the Sayntes. In this lyfe are their troubles. No pleasure is for thē in this worlde / but hate / rebukes / slaunders / lyes / persecutiōs & deathe of their bodies. Their lyfe vpon earth is cōtinual afflicciō / but glazpou

It is the frute of their labours. Many of
be are the impsortunes of the righteous/
but the lord cleareth them of all.

6 There are they bered that kepe the com-
maundementes & the saythe of Iesu. There
are they had in derisiō/ that behaue thē
selues as the ministers of God in moche
patience/afflictions/nede/anguyne/la-
boure/stresses/impulsōmēt/ & soche lyke.

7 There are they chastened of the lord
with many sore strokes/ that they shuld
not be dampned with this worlde. Mo-
che haue they here to suffre of enemyes/
that onlpe cleareth to the worde of God
in lyfe and doctrine.

The Text.

1 And I herde a voyce frō heauē
sayēge vnto me. 2. write. 3. Bles-
sed are the dead / which hereaf-
ter dye in the lord. 4. (euē so sa-
yth the spryte) that they maye
rest frō their labours. 5. but the
it workes shall folowe them.

The Paraphrase.

1 And I harde a voyce from heauē (sa-
yth Saynt Johan) saynge vnto me.

2 Wryte with thy penne/or marke su-
relve this sentēce colowinge for thē that
here suffereth in the trouthes quarell.

3 Blessed

The Image

3 Blessed are the dead / or they which are already departed / and that also shall here after depart in the lord. This voyce from heauen are the infallible scriptures / asserting the saythe of Johan / of the sweet rest of the Sayntes in the handes of God. And that their ende is not without honour / as the bayne sort supposeth / but they are counted amonge the deere chyliden of God. Let them therfore that suffer in this age be cruellie spured / and not feare the tormentes of the enemyes in Christs cause.

4 For from hence forth (the spete sayeth) that they rest from their labours. In a wonderfull quietnesse dwell they / by the verbe sentence of the holpe ghost / and shall neuer more fele of anye woo. God hath cleane wyped awaye all cares from their eyes / all sorowes and paynes from their bodyes / the first daungers beynge past. Happye are they therefore and most godlye fortunate / that are saynt for Christ / because they wyll not worshipp the Beast and his Image / nor corrupt their saythe with their wycked lawes / but in a pure Christen beleue departeth from hence to the lord. Theyr portion is in the lande of the lyfynge / and their lotte amonge the holpe ones.

5 For certenlye their woorkes doth followe them. The promysed reward of
God

of both churches.

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God for constant standynge by the ver-
yte/ for the frutes of their christen pa-
cience/ and for other exerples of theyr
faythe/ is euermore to their glorie pre-
sent with them. Not as deserued of the/
but of Christ/ in whose faythe they wrou-
ght here/ and for the promes sake/ that
they shuld be Gods heyres togyther
with Christ. The lyuelie worde also/
which they earnestly receyued here and
so roted in their faythe/ wyl neuer suf-
fer them to perishe/ nor to be hurt of the
conde deathe.



The Text.

1. And I looked/ and beholde.
2. a whyte cloude. 3. and vpon
the cloude one sittynge lyke vnto

De

top

The Image
to the sonne of manne. 4. haupn
ge on hys head a golden crow-
ne. 5. and in hys hande a sharpe
syckle.

The paraphrase.

1 I looked yet further (sayth Saynt Io-
han) and euidentlye before me apered a
whyghe cloude/ which betokeneth the
true mynisters of Gods worde. Whom
the holpe ghost calleth cloudes by Elape/
Dauid/Peter/and Judas. For from the
falleth vpon the peple the swete droppes
of hys verities.

2 Whyghe they are as myke for their
faythe in the worde. And for their Chri-
sten conuersacon not blotted with hye
pocresye of mennes corrupted custo-
mes.

3 Upon this cloude was one spryng
lyke vnto the sonne of manne/ which ys
verelye Christ/ in hys glorified manho-
de. For euermore ys he amonge hys tre-
we preachers/ geuyng them soche viter-
eauce and wil dome/as all their enemy-
es are not able to withstande. Alway-
es walketh he amonge the. vii. candel-
tyches / which are hys congregacions
as we had afore

4 He had vpon hys head a golde crow-
ne/ in token of hys eternall and vnco-

of both churches.

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reape kyngedome/ & in hys hande a Charpe
syckle/ which ys the Charpe iudgemēt
of ryghtuousnesse of hys worde/ for they
with Mall he reape hys latter barnett,
Accordynge to hys worde and promes
Mall he iudge good and euill.

5 Thys syckle receyued he of hys euen
lastynge father/ so the tyme as he gaue
ouer vnto hym hys vniuersall iudgemē
tes. By the order of thys bysion shuld
the preachers seme in the last age of the
churche/ moche to admonyshe the peple
of the latter daye/ with the comynge
of Christ a gayne to iudge both the quic
ke & the dead as ys in their crede/ or bele
ue.

The Text.

1 And an other Angell came
out of the temple. 2 cryāge with
a lowde voyce to hym that satte
on the cloude. 3. Thrust in thy
syckle / & reape. 4. for the tyme is
come to reape. 5. For the corne
of the earth is ripe. 6. And
he that satte on the cloude. 7.
thrust in hys syckle, on the earth

M.ij. .8. and

The Image.

8 and the earthe was reaped.

The Paraphrase.

1. And an other Angell (sayth saynt Iohann) came out of the temple/ which ys the congregacyon of saythe/ consecrated as an holyc temple vnto God in the bloude of the vndefyled lambe Iesus. This Angell betokeneth h those iust mēne/ that with Symeon and anna the doughter of Iohanucll/ in this latter age are desyrouse of the glorie of God/ and of the spmall redempcyon of man from bodelye corrupcyon.

2. These shall crye with a loude voyce/ with a fervent sprete shall they call vnto Christ/ which sitteth vpon the cloude.

3. And this shall be their lainge. Thrust in the sickle and reape. Sende forth thy lyminge worde. And lyke as yt hath created all thynges/ so letc yt now trye and iudge all thynges.

4. For the tyme ys at hande to reape. For we are those vpon whome the endes of the worlde are come.

5. And doubtelesse the cozne of the earthe ys ripe/ the worlde is at the best that yt will be. As it hath bene euer/ so ys yt still/ all togyther sett vpon myscheffe. Ate the woꝛde therfor spynthe all/ as yt hath begonne all. With the breathe of thy mouthe/ consume the great Antichrist/ the maane of Synne/ the cause of perdyng
spem

of both churches.

90
vpon/and the aduersarye that hath exal-
ted hymselfe aboue God. Pour out thy
indignacion vpon the kyngdomes that
will nerther knowe the / worshyp the/
nor alone call vpon thy name. Thou hast
called thy harvest the ende of the worl-
de/lete it now synne all in dede. Drive
de the chaffe from the cozne/the wicked
sott from the ryghtouse. Gather the whe-
ate into thy garner /and burne the chaf-
fe in vnquenchable fyre.

6 And he that satte on the cloude thrust
in hys syckle on the earthe/and anon the
earthe was reaped.

7 He hath sent hys myghtye worde/ so
quycke in operacion as fyre. Which
shall not onlpe consume the wicked ge-
neracion of the Beast/ but also reserue
them to eternall dampnacion.

8 The earthe shall be cleared of the as
of all other fylthy corrupcions/and hell
replenished with them/ to their perpe-
tuall care.

The Text.

1 And another Angell came
out of the temple .2. which ys
in heauen .3. hauynge also a
sharpe syckle.

The Paraphrase.

W. 14.

And

The Image

1 And an other angell (sayth saynt Iohā) came out of the temple which ys in heauen / or from the great nombze of Angells / haupnge also a sharpe sickle in his hande.

2 This Angell betokeneth those heauēlye spretes that the lordē shall sēde forth to gather togyther hys chosen from the euyl wyndes / whan hys token shall apere in heauē. These are the reapers of the lordes haruest. These are they that shall go forth to gather all nacjons / and to separate the goodes frō the lābes / the yll from the good / and shall cast them into a furnace of fyre / where as shall be waylinge and gnawinge of tethe.

3 And therfor ys their sickle here named sharpe. Non other is their sickle / but this appointed office. Non other ys their haruest / but thys gatheringe togyther. But these messengers shall not forth till they haue commandement. And therfor sayth Saynt Iohā consequētye.

The Text.

1 And an other Angell came out from the aulter. 2. which had power ouer fyre. 3. and cryed with a lowde crye vnto hym that

that had the sharpe syckle/ and
 sayde. 4. Thrust in thy sharpe
 syckle. 5. and gather the clusters
 of the earthe. 6. for her grapes
 are ripe. 7. And the āgell thrust
 in hys syckle on the earthe. 8. and
 cutte downe the grapes of the
 vyneyarde of the earthe. 9. and
 cast them into the great wyne-
 fatte of the wrathe of God. 10.
 And the wynefatte was trode
 with out the cytpe. 11. and blou
 de came out of the fatte. 12. euē
 vnto the horse brydles. 13. by
 the space of a thousande and sixe
 hundred furlonges.

¶ The Paraphrase.

1 And an other Angell came out from
 the altar which had power ouer fyre.
 This ys the lordc Iesus Christ/ whom
 Malachias calleth the Angell of the
 cō.

The Image

couenaunt that was longed for. He ys
the aulter of the ryghte/and by hym
are they a swete sacrifice vnto God. Els
coude they be but verpe abhominacyon.
Tyll the iudgement daye Shall he be an
aulter of meanes makynge to God the
father for vs. But that daye ones come/
no longer Shall he be an aulter or an ad
uocate/but go cleane from yt. He Shall
than become a iudge ouer all the worl
de/rewardynge euerye one accordynge
to their woorkes. Hitherto hath he mekeli
syten vppon the cloude/ and not cutte
with his syckle. He hath had in hys han
de the iudgement/and not iudged.

2 But now hath he potwer ouer fyre.
By fyre (which ys vnder hys obedyen
ce/as are all other creaturs els) Shall he
at that daye iudge the bypuerfall worl
de. And moze Sharpe/ bechement/ quicke
ferce/ myghtye/ and terryble Shall hys se
tence be to the wycked/ thā ys any feare
full/ flaminge/ or cōsumynge wilde fyre.

3 For with a lowde voyce Shall he crye
vnto him that hath the Sharpe syckle. An
ernest charge and commandement Shall
he geue at that daye to the ministers of
his yre/for to cast them into exterpoure
darkenelle / after thys sort here bitred
in mysterye.

4 Thurst in thy Sharpe syckle/ād gather
the clusters of the earthye vyneparde/
for

Foz the grapes therof are ripe.

5 Execute the vengeance committed vnto you/and rote out this ranke rouse generacion of the raucenouse Epicures.

6 Foz now are their myfcheces at the full. Now are they most curpous in their facions and fedynge/ most couetouse in their compassynges/ most vayne in their stodyes and most cruell in their doynge. Foz with them Shall yt be (sayth Christ) as yt was in the dayes of Noe and Loth. They Shall buylde and banket/ ruffle and ryot/ bye and sell/ and plante foz their pleasures.

And sodenlye as a snare Shall that terrible daye lyght vpon them vnbetwares/ as ded deathe on the couetouse iourer.

7 And the Angell (sayth Johan) thrust in hys spckle on the carthe/ he cutte downe the grapes of the vineyard of the earth/ and so ded cast them into the greete wyne fart of the wyathe of God.

8 Accorpyng to their commission they Shall plage the earthlye mynded/ foz here ys the tyme past foz the tyme comynge bled / foz the currence of yt. Wyth soden deathe Shall they perre the in this woelde/ that contempnyng Christes doctrine hath folowed the course therof in all concupiscence.

9 And fynallye they Shall throwe them
 w. v into

The Image

into the lake of myserie / the pye wyth
out water / into the synkynge dregges
of helie / where as fyre and bymstone
shall be rewarded to dypnke. For the hy-
neparde of the earthe ys the carnall sy-
nagoge of hypocrites / and the grapes
therof are the gloupyse glottons / and
franke fedde porkepynges of that gre-
dye gulfe / euen the enemyes of Christes
crosse / whose God ys their bellye / who-
se glozpe is their confusion / and whose
ende ys their dampnacion / for they are
earthlye mynded. This wyne fatte of
the wrathe of God ys nou other than
hys greate vengeance / to be poured v-
pon the vnfaythfull. Or els helle / prepa-
red for the deuyl and hys angels. Gre-
ate / not onlye for the innumerable mul-
titude that yt hath and shall receyue /
but also in that yt is insacpable.
10 And this wynefatt was troddē wyth
out the cyte. Nothynge perceyvneth yt
to that cyte (of whom famous thynges
are spoken) which ys the congrega-
cion of God / nor yet to the good crea-
tures of God. No / not vnto thys worl-
de / which shall at that daye be tryed
and poured by fyre. But vnder the
earthe shall yt be / and farre without
thys worlde / secloded from the face
of heauen in splythe and vnspeakeable
darkenesse.

11 For blood wyl come out of thys
 fenne/ eue vnto the hofse byddes. Wher
 in is expreffed not onely the terrour
 of the place/ but alfo of the paynes ther
 in contayned. For blood Medynge and
 murder are thynges verpe horrible &
 fearefull to beholde/contayninge in the
 depriuation of lyfe/which ys moft ter-
 rible of all. The habundaunce therof
 betokeneth the greatneffe of the greife
 in the fufferaunce of them. The treadin-
 ge downe alfo fygnyfieth/that no ray-
 fe towards anye relefe is to be looked
 for of them that be there. Vnto them
 which at that daye Shall be in the fyre/
 wyl be that fyttereth in the trone make al
 thynges newe. All dolour/affliccyon/co-
 rofwe/peyne/penurye/ /wraethe/condemp-
 nacyon/ and deathe/ Shall be paft with
 them. Onlye Shall they be trodden dowe-
 ne in this wynefatte of Gods wraethe/
 that lyued here lyke beaftes without re-
 afon/and that wandred here lyke hoz-
 fes and mules in their owne fylthye luf-
 tes.

12 All Shall be pounnyed there / that
 was here vnbidded/vnoyded/and vngou-
 erned after the worde & pleasure of
 God. And therfor yt ys here fayd/vnto
 the hofse byddes. Euerpe manne Shall
 receyue in bodye accorpyng to that he
 hath done / whether yt be good

The Image

or rupll. They that haue wrought the
wozke of God in faythe/ Shall scape ac-
cordinge vnto yt. The byrdles also be
tokeneth the measure of gods iudgemēt/
not as concernynge the tyme which ys
euertlastynge/ but concernynge the payne
ryghtlye measured accordinge to the in-
iquite. For the lord hath sett his iudge-
mentes ouer the wicked in waight and
measure/ the stripes agreynge in quanty-
te to the excelle of synne/ so moche tor-
ment to haue / as their reioysse hath bene
in wyckednesse.

13 The space of these terrible tormētes
or pynnyshmentes of hell/ ys a thousande
and. vi. hondzed furlonges. A furlonge
of the Grekes ys called the tonne of her-
cules/ and yt ys in lengthe an hondzed
and. xxb. paces or steppes. And common-
lye they vsed accordinge to that lengthe
to measure their playenge places. Of
whome Proule maketh mencyon to the
Corinthians beyng Grekes/ by them
that rōneth in a course/ and that proueth
maistres. In this thousande and. vi. hō-
dred furlonges here/ ys comprehended
the whole and vniuersall course of the
wycked for the. iiii. quarters of the worl-
de. The nombze of an hondzed ys euert-
moze an whole complete and perfyghe
nombze. And. iiii. hondzed. iiii. tymes nō-
bzed ys. xvi. hondzed/ which maketh this
nombze

nombr of a thousande and .vi. hondred/
the nombr of. iiii. respectinge alwayes
the. iiii. climates of the worlde/ which
are the common habitacions of sinners.
In them course they in all wanton kyn-
des of lyuinge. In them worke they their
maistres of all vngodlye obseruacions
and false worshippinges / walkinge in
the large or open waye which leadeth
vnto deathe. Accordynge to the non-
bre & measure of this course/ hath God
here measured the place and pynnysh-
ment. Not withstandinge neuer ys he
without merce. Maruelouse he ys in
hys workes and iudgements / which
are vnschercheable. Blessed ys he that shal
haue his part in the cyte or congrega-
on of the ryghtroune / and that shal se the
peace vpon Israel / when the lord shal
leade forth them with the euill doers/
that hath yoked themselves with theis-
lawes. The lord graunt vs ones to taste
the prosperite of Hierusalem. Amen.

The .xv. Chapter.

A Ot onlpe for the common syn-
nes of the worlde both the lox-
e plage / but most of all for
vnrhankfulnesse & all blas-
phemies the greatest. For that
spurneth agaynst knowlege / and dyrect-
lye. worketh agaynst the holpe. Ghost.

The Image

A double destruccyon or decaye both of
soule and bodye by the ryghtousnesse
of God must nedes folowe the wyful
contempte of hys veryte manifestlye the
wed and openlye taught. Yet ys the lor
de so mercypfull/that he willety not the
dampnacion of a synner. Soche compas-
sion hath he ouer oure manyfolde we-
aknesse / that he premonyeth vs of
his most terrible plagis/to call vs bac
ke by feare/pe lone will not do yt. As
hys consequentye in the first byspon
of this present revelacyon to Johan/
which foloweth after this soyt in thys
xv.and.xvi.chapters.



The Text.

¶ And I sawe another sygne
in

in heauen/ greate and marue-
louse. 2. seuen Angels haupn-
ge the seuen last plages. 3. for
in them ys fulfyllid the wrathe
of God. 4. And I sawe as yt
were a glassye see. 5. myngled
with fyre. 6. and them that had
gotten victorie of the Beast/
and of hys Image. 7. and of his
marke/ and of the nombze of his
name. 8. stande on the glassye
see. 9. haupnge the harpes of
God. 10. And they singe the
songe of Moyses the seruaunt
of God. 11. and the songe of the
lambe / saynge. 12. Greate and
maruelouse ar thy workes/ lord
God almyghtye. 13. iuste & true
are thy wayes / thou kyng of
sayntes. 14. Who shall not feare
(a lorde) & glorifye thy name?

The Image

15. For thou only art holye. 16. and all Gentyles shall come ad worship before the. 17. for thy iudgementes are made manyfeste.

The Paraphrase.

1 And I sawe (sayth saynt Johan) by the secreete goodnesse of my lord God / yet an other token in heauen / great and maruelouse / straunge and wonderfull. For in the churche or congregacion of God are evermore betred his wonderfull and depe iudgementes / vnto them only whom his grace appoynteth / as vnto Johan. And this is the token in mysterpe.

2. Seuen angels had in their handes the seuen last plagues. Some expolytours haue taken these Angels for the ryght mynisters in the .vij. ages of the christen churche. Some haue thought them to be the peruerse preachers and vngodly mynisters of all the sayd-ages / suffred of God strongelpe to delude the vnbeleuers / that he which hurteth shuld hurte. Nill / and that he which is in fylthynesse shuld Nill be fylthye. Vnto euery age correspondynge an Angell / to declare the nature of the .s. decyffull bypocrytes

ges and lyenge masters. And this maketh them so to vnderstande the text. They are here expresse noted to be in heauen. Amonge the congregacions of God are the false prophetes and dissemblinge hypocrites enermoze/as the chaffe amonge the corne/ the tares amonge the wheate/ and the fylthyed dregges amonge the pure wyne. For that kyngedome is as a nette throwne into the see and gatherynge all maner of fyshes both good and badde. In all ages hath the wycked generacion increased/to impugne the truche / and styflye to stande vp agaynst God and his Christ / whych is non other after their myndes/than to mynistre the. vii. last plagis here. For no popson is so the soyle so pestylent/ nor yet benigne so noyfull/ as is false doctrine. No plague can be thought moze deadlye nor vyulent / than to depyue vs of that saythe/ of that veryte/ ad of that lyfe which is in Christ Iesu/ or to bypnyge vs out of that waye which he hath appoynted. And all this semeth no small helpode of the iust vnderstandynge of the text here. Yet geueth Frances Lansbert a farre better iudgement/ callynge them the set sentences or vnbariable decrees of God / diffynynge hys iudgementes agaynst the wycked in this latter age of the woylde/ at their appoynted tyme

The Image

tymes to be bitered. For all these thynges are to pntlye to be consydered. These Angels came not onely from heauen/ which is the congregacon/ as they haue mencioned/ but also out of the celestyal temple of the tabernacle of testimony/ which is the omnipotent God and his Christ/ as the .xxi. chapter here of declareth. They are also clothed with pure whycht linnen/ girded with golden girdels/ they haue golden bysses deliuered vnto them by one of the .iiii. Beastes/ and one of them communeth with Johan/ declaring vnto him the iudgement and fall of the great whore. Which are no argumentes that they are here to be taken for yll preachers/ though they here mynistre the last .viij. plagues. Therfor shall we iudge them here to be Gods appoynted purposes or eternally decreed pleasures / agaynst the wylfull obstynates and indurate rebellious to the ende of the worlde. These are called the last plagues/ because they fall in the last age of the worlde / whom Esayc/ Hieremie / Oseas and Mycheas calleth the last dayes / Johan the last whore/ and Paule the endes of the worlde. Seven are they named here in a vniuersall respect both of the tymes / persones/ places / and peruerse doctrynes
of

of the whole worlde. And also because of the .vij. seales and the .vij. trompettes/ to whose iudgementes they Joyntlye agre/ as in the next chapter folowinge wyll apere moze largelye.

3 For in them (sayth the text) is fulfilled the wrath of God. The indignacyon of the lord is in them whollye declared. For what hate can he shewe more vnto manne/ than to withdrowe from him his grace/ to leaue him to him self/ to suffer him in his owne blinde iudgementes/ to geue hym ouer to his owne fylthy lusses/ and to sende hym the operacyon of erreure to his double dampnacyn? A verye fulfillynge of Gods anger is it also to appoynt vs a false Prophete or decepuable curate / a wanton wyuce or vngodlye gouernoure. These therfor with soche lyke are those places/ in whom is depelye accomplished the dyspleasure of God. And they are here named the last plagges/ for after them shall non other be leane / the latter daye spynnyng and clearyng all.

4 And I behelde (sayth Saynt Johan) in the same sayd vyssyon/ as it were a glassye see / or a great flowynge water in symplytrade of glasse / all myn- gled wyth fyre. Non other is this see but the ptecyouse veyte of the Lord/

The Image

So clere as glasse and so pure as chryste
all. This see gashed out of the harde roc
ke stone/that was clouen a sonder in the
desart. Whan he sent forth his sprea
te/these waters flowe) forth in ha
bundaunce.

5 Most effectuell and quicke is this see.
And therfor it is here noted as myngled
with fyre / whych signifyeth the holpe
ghost. For neuer is the veryte woth
out Gods spere. A ferce fyerce stre
me calleth Danyel this see. All fyerce
is thy worde lord (sayth David also)
and therfor thy seruaunt loueth it. This
is the fountayne of lypynge water spyn
gynge vp into the lyfe euerlastynge. Wn
to this water Guld all they resoxt that
are thurstye / therof to take refrechyn
ge.

6 Upon this glassye see were they se
ne of Saynt Johan/ that had obtayned
victorye of the Beast / of hys Image /
of his marke/ and of the nombze of his
name. By whom are ment those consta
unt christianes / whych hath for all ages
firmelye assermed the truthe. For non
aduersyte declynge from it. Stronge
lye haue these sens the Apostles tyme
resysted the aduersaries of God by his
only worde/perfyrstynge therein vnto the
deathe as ded Steuen/ James/and An
sipas with lothe other his faythfull wit
nesses

nesses. Wiccrope haue they gotten by
faythe both of the Beast and his Image/
both of the great Antychrist and his
supporters / of the Pope and of Maho-
mete / wyth theyr maynteyners Em-
prouers / kynges / and magistrates / and
of all them that vsurpe theyr tyele / na-
me / seate / auctoryte / pompe or power.

7 They haue blemished lykewyse
by the sayd worde not onely the marke
of the Beast / whych is a corrupted fay-
the / but also the nombze of hys name /
whych is the denyall of God. Them ha-
ue they to theyr rebuke bittered / and to
their confusion declared. They haue pro-
ued their orders dampnable / their doc-
trine deuplythe / their religion hypocri-
sie / and their spiritualte playne wy-
kednesse / condemnynge them by the
scripturs / as vngodlye dyssemblers de-
nyenge the lord which bought them.
These are they whom the lord render-
lye nozryshed / and graciouslye brought
forth vpon the refreshynge waters / con-
uertynge their sorowes to his godlye fea-
re and loue.

8 These stande euermore on the glas-
se see / they sett sure fetyngge vpon
the rocke stone. Vnmoueablye they per-
seuer in the truthe / neuer denyenge ye
afoze menne.

9 And they haue in their handes the
N. liij. harpes

The Image.

harpes of God / whych are deuoted
myndes geuen all vnto godlynesse/ and
reioysynge in spirituall thynges.

10 Harmonypoulye they synge the tun-
neable songe of Moyses the faythfull
seruaunt of God/ and the melodypouse
swete songe of the lambe Iesus Christ.

11 Of both testamentes they make be-
teraunce / declarynge the wonderfull
wozkes and terrible iudgements out
of the olde lawe/ and out of the gospell
of gladnesse the most swete mercye of
the lord. Wpithout ceasynge open they
the scripturs vnto other inwardlye re-
ioysynge in spirituall hymnes and psal-
mes / haupnge this euermore for the
standynge tenoure of their songe.

12 Incestimable great is thy good-
nesse/ and wonderfullye maruelouse a-
re thy wozkes O Lorde God almygh-
tye.

13 Just are thy promyses /and most per-
fichtye sure thy wayes/ thou glorious
kyng of Sayntes/ and graciouse gy-
de of the godlye belouers.

14 Who shall not euermore feare the/
O mightye lorde? who shall not alwa-
yes in hart glorye / thy blessed na-
me?

15 Thou alone art holpe/ iust/ and perfight/
for non is there good but thy self onlye.
Thou art othe onlye maker/ redemer/ and

con-

effortoure. Non other haue we for o^rwe
God but the.

16 No doubt of it but the tyme will be
that all kyndes of peple / both Jewes
and Gentyles / fapthfull and heythen
shall seke vnto the / and shall fapthful
lye in veryte and spete wo^rship before
the / acknowlegynge the for their only
lorde God.

17 Because thy wonderfull iudgementes
that sumtyme were secrete / are now
to the wo^rlde made openlye knowne ad
manifest. Though this songe be lytle
and small / yet is therin contayned all ve
ryte / that both Moyses and Christ con
fesseth at large. Moreover what so euer
the scripturs comprehendeth / eyther of
the great omnipotēce of God or of his
most wonderfull wo^rkes / eyther of his
louinge mercy or of his benigne pytie
towards manne / of his gloriouse na
me or myghtye power / or that he is to
be magnified and feared / or how that
the fapthfull pertyneth only to his kin
gedome / or how that all peple shall fi
nallye be conuerted vnto hym. All is
compendiouslye in this bryefe songe he
re contayned / what though it be not
so worde by worde exprested. And as
concernynge that vs here last spo
ken / that his iudgementes are made ma
nyfest / it is to be vnderstanded of those

The Image

Faythfull creaturs whom he calleth/ clea-
reth and iustifyeth / and of non other.
For vnto them onely are his heauenlye
verities knowne/ to whom he wyll sa-
ueth to open them. Though the other
outwardlye se the iudgements of God/
yet do they not inwardlye perceyue the/
though they boast it neuer so moche. For
it is not geuen them so to do. They must
haue eyes and not se/ eares and not vnder-
stande.

The Text.

1 And after that I looked. 2.
I beholde the tēple of the taber-
nacle of testymonye. 3. was o-
pen in heauen. 4. And the se-
uen angels. 5. came out of the
temple. 6. which had the seven
plages. 7. clothed in pure and
bryght linnen. 8 and haun-
ge theyr brestes gyrded wyth
golden gyrdels. 9 And one of
the foure Beastes gaue vnto
the seuen Angels. 10. vii. goldē
vialles

of both churches.

no

byalles. 11. full of the wzathe
of God/ whych lyueth for euer
more. 12. And the temple was
full of smoke. 13. for the glo-
rye of God/ and for his pover.
14. And no man was able to en-
tre into the temple. 15. tyll the
seuen plages of the seuen an-
gels were fulfyllid.

¶ The Paraphrase.

1 And anon after that (sayth Sayne
Johan) I looked yet more adupsedly. And
sodenly as it were/ the everlastynge tē-
ple of the tabernacle of wytnesse was o-
pen in heauen.

2 A mysterpe this is verpe earnestlye to
be marked/ as a thinge of great wayght.
The lorde almyghtye is this eternall tē-
ple. He is the temple not made wryth hā-
des/ vncreated/ gloriouse and full of ma-
geste/ comprehendynge in him all thin-
ges/ and he wrythin non agayne compze-
hended. He is the lorde of all. He mea-
sureth heauen wryth his spanne/ he ouer-
reacheth all the worlde wryth his. iij. fin-
gers. In hym we lyue/ we moue / and

¶ b

haus

The Image

haue othw beynge. The tabernacle of
wytnesse is the lambe Iesus Chyzt. He
is that verpe tabernacle of God that
was here amonge menne/ bearynge that
faythfull wytnesse which geueth wyl-
dome to babes. He is the propiciato-
rye or mercye seate/ wherein we are har-
de and forgiven. Neyther was thys
tabernacle of thys maner buyldynge/
but moche moze perfyght and greater.
This holpe tabernacle is within the a-
foresayd temple/ for Chyzt dwelleth in
the father and the father in him.

3 Open is this temple in heaue/ and
the tabernacle seane/ whan God is kno-
wen by true preachynge/ and Chyztles
doctrine beleued. For he came into the
worlde/ and for that purpose was bo-
ne/ to beare wytnesse vnto the truthe/
whom the father wylled onlpe to be har-
de/ concernynge faythe.

4 This temple and tabernacle open/
or God and his worde ones knowne
in thys latter age/ the seven Angels
cometh forth. The eternall decrees of
Godes secreete iudgements apereth/
and are fulfylled in their tpmes. As
Angels or messengers of God they ha-
ue in his eternyte their iust places in
their season appoynted to be exhybited.

5 And therfoz are they sayd to come
out

ent from the temple which is God. No-
 thyng hath he purposed to the worl-
 de / but he hath decreed yt afoze the
 worldes constitution. For his purpos-
 se / mynde / and pleasure / is as he is / eue
 lastyng. And as it falleth to the worl-
 de by his assignement / it becometh a
 messenger / goyng out of the temple.
 So manye hath he sent of soche mes-
 sengers / as he hath fulfilled decreed
 purposes. And maruele not though they
 be here called Angels / consyderynge
 that it ys the common maner of the
 holpe scrypturs euermoze to call them
 Angels whych uttereth the wyll / ple-
 asure / and commaundement of God /
 as they do here. After thys sort are
 the prestes called Angels / so ys Ag-
 geus the holpe Propheete / so is Saynt
 Johan Baptyst / so are Chykses dys-
 ciples / and also the publyque prea-
 chers.

6 What the plagis are that they
 shall shed out of theyr byals / wyll be
 shewed clerelye in the next chapter fo-
 lowynge / one after an other.

7 These angels are aparelled in pure
 whyght linnen / byght mynyng as
 chystall / and gyrded about theyr bre-
 stes with gyrdels of fyne golde / which
 betokeneth theyr spucere clenness /
 and

The Image

and their gloriouse perfectnesse. For what can be more pure and precious / than the eternall decrees of the lord? What can be more perfect and gloriouse than his predestyned purposes? The lawes of God are undefyled / the testimonies are true / the statutes are ryght / the wayes are sure / the commandementes are clere / the iudgements are godlye / the wordes are pure and precious. Yea / the gyftes that come from the father of lyght are evermore perfect and good.

8 The gydyng of their bestes / is the strenght spearyng vpp of the secreete meanyng of Gods iudgements from our carnall vnderstandyng / till soche tyme as he openeth them vnto vs by his sprete. For yt belongeth not vnto vs to decerne soche secretes as the father reserueth to his owne power.

9 And one of the. iiii. Beastes or congregacions (sayth Saynt Johan) deliuered vnto the aforesayd. vii. Angels vii. golden vyals replenished with the wrathfull displeasure of God whych lyueth for evermore. Though the congregacions be in the fyrst chapter. vii. and in the fourth. iiii. vnderstanded by the. iiii. Beastes / yet are they here in this place brought all vnto one / and called

called one of the.iiij.oz els of the.iiij. ma
de one/ for so moche as the vniuersall
christen church is of one consent/ one
saythe/one baptyme/one God/and per
cepeth to one Christ. For so moche also
as it confesseth/ beleueth/ and teacheth
one doctrine of helthe. One is my doue
(sayth the holpe ghost) one is my derely
beloued darlynge. A Beast is it here no
ted/ as lpyng in the flethe/and not yet
mортиfied by deathe.

10 The byals of Gods wrathe are the
vngodly reprobates / fyrst onely for de
struccyon. Golden are they here named/
because they apere glazpoule in the
wozldlye iudgementes of menne. We
re paynted tombes are the dyssemblyn
ge hypocrites/ within full of synkinge
bones. A synnyng name of lyfe haue
they and yet are they inwardlye dead.
For all that they do is to be seane of
menne.

11 Full of wrathe are they/wherbye is
ment a synnefull vnderstandynge/ with
dampnable doctrynes. For verpe stypse
are they to all vngodlynesse. The. vi. pro
pertees haue they which the lord ha
teth / and the seventh which he vterlye
abhorreth. A proude loke/ a dyssemblyn
ge tonge / bloudye handes/ a wycked
hart/ fere rydye vnto mylcher / wayes
to practyse lyes/and cōwpynges of dys
sens

The Image

senpon amonge bretherne. These are ge-
uen of the true christen congregacion to
the. vii. Angels/ of decreed purposes of
God to be iudged as they haue eternal-
lye dysyned. For non other is their con-
tinuall prayer/ but that his wyll be ful-
filled / and that his pzedpined inten-
tes agaynst the peruerse multytude be
synpyshed at their conuenient tymes.
Non other is it to putt into the Angels
handes the byals of Gods displeasure/
than thus to committ them by faythfull
prayer to his purposed decrees or to
set ordinaunces.

12 But because that commonlye when
Gods iudgementes begynne to ware
knowne / all thynges are commoued
and troubled/therfor is it sayd here con-
sequentlye that the temple was full of
smoke/ by reason of the mageste of God
and of his glozyduse power. This smo-
ke are serten mysterpes / representynge
vnto vs the hydden mageste of Gods
eternall ptesence. Whose byghtnesse
can no fraple vnderstandynge abyde.
Nor/ all the worlde cotyde not sustayne
it yf all thynges were open and play-
ne concernynge it. In no wyse coulde
Moyles ptesentlye se the face of God/
onlye myght he be suffered to se his bac-
ke partes. For no manne can se God
and lyue. Onlye is he seane here in this
lyfe

of both churches.

For

lyfe as in a glasse or vnder a darke
speakeinge. He apereth vnto vs here
in a mylticall smoke / lyke as he ded to
the Patriarke Jacob in Acye / to Moyses
in the flampnge bush / to Helias in
the haxle wynde / to the Apostles in fyre
tonges / and vnto Ananias in a se-
crete vpspon.

13. Vnder the Madderwe of fygurate lo-
cucion is his gloze of the electe pers-
nes and faythfull beleuers knowne.
The vnfaythfull reprobates beholdeth
the smoke / but nether perceyue they in
it the gloze of God / nor the mageste of
his presence. They nether conceyue
his wonderfull workes / nor yet his god-
lye iudgementes. Their folyshe hartes
are so darkened / that though they knowe
God / yet glorifye they him not. They see
the smoke and perceyue the worlde tro-
bled (as it is alwayes whan the verye
apereth) but neuer the more faythe nor
godlye knowlege haue they. But that
which is vnto the faythfull a rayse / is
vnto the a rayne. That is vnto the other
the power of God vnto helthe / is vnto
them flaunder and folpynesse. And that
is vnto the other a sauoure of lyfe vnto
lyfe / is vnto them a sauoure of deathe
vnto deathe. They remember not that
the lord came downe in fyre vnto Moyses
vpon mount Synay whan it smok-
ed

The Image

ked all togyther lyke a burnynge forna-
ce/and therfor here they awape no glori-
fied faces/ or consciences depured by a
true perspyght saythe.

14 And no manne was able (sayth the
text) to enter into the tēple/ tyll the. vii.
deadlye plagys of the. vii. angels were
whollye fulfilled. For though the true
beleuers perceyue in the misteries of the
scripturs, the present mageste and mygh-
tye power of God/ yet enter they not in
to full knowlege of him/ beyng as yet
subiect vnto vanite. For here is thei-
r knowlege vnperfyght/ and their prophe-
cyenge also. And therfor acknowlegyn-
ge their imbecillite/ and also waytynge
for the reuelacion of the childre of God/
they saye with Saynt Paule. O the wo-
derfull depenethe of the wysdome and
knowlege of God. How incomprehen-
sible are his iudgementes/ and how vn-
searcheable his wayes.

15 And at this poynt. Shall they styll be
tyll the last iudgement daye synne all.
For the full enterynge into the temple
is non other than a whole perspyght or
consummate knowlege of God and hys
misteries. Which can not fullye be had/
tyll that which is vnperfyght be done a-
waye/ the creature deliuered from bon-
dage of corrupcion. And tyll deathe be
swallowed by the bestell of corrupcion
become

of both churches.

114

becomynge incorruptible/and the mozt
tall bodys becomynge spiritual. The
ryghtouse shall than wyne as doth the
sunne in the kyngedoms of their father/
and glyster as doth the byght Starres
woztow without ende. What the .viij.
plages are/and what ys their fulfyllyn
ge/wyll in this chapter folowynge
apere.



¶ The .xvi. Chaptre.

The Text.

1 And I herde a great voyce
out of the temple. 2. saynge to
the seven Angels. 3. Go your
wayes. 4. poure out your vial
les

The Image

les of wraathe vpon the earthe.
5. And the first went/ and pou-
red out hys byall vpon the ear-
the. 6. and there fell a noysom &
a sore botche vpon the men
which had the marke of the Be-
aste. 7. and vpon them that wor-
shipped hys Image.

The Paraphrase.

An other great voyce harde Iohā
out of the temple. A perspyght/iron
ge/and earnest assurance had he
of the lord by a spirituall promo-
nishment/that the vnvariable de-
crees of hys sett iudgements shuld be
fulfilled at their tymes of hym appoyne-
d. Yea/asertayned he was infalliblye
that they shuld in their detwē seasons co-
me to passe. For vnto his fryndes ope-
neth he hys secreete counseils alwayes/
as he ded in olde tyme vnto hys wel be-
loued Israel/vnto Moyses/Zacharye/E-
zechiel/and Daniel/with soche other.

2 And the voyce was vnto the. vii. An-
gels vnder the. vii. Seales openunge ad
the. vii. trompettes blowinge after this
sort. So pour wayes forth fulfillinge the
purpose ye be ordayned vnto. Pour out
pour

your byalles of iudgement vpon the earthe.

4 Declare them first of all to the worlde/to be the reprobate vessels of dishonour/which of wylfulnesse contēpne my eternall vergetie. Consequently sende the into most deperre errour/that they maye be worse and worse/and not onely to erre in themselves / but also to byrge other into errour/that they maye receyue the double reward thereof/abydyinge my most fearefull iudgement.

5 And in soche tyme as the lord appointed/the first Angell went fourth vnder the first scale openinge/ and poured out hys byall vpon the earthe. For in the first age of the church/to trye her as golde in the fornaçe/ permitted the lord by his eternall decre/the malaprouse Synagoge of the Jewes to rage/and to do their vngodlye feates. In the which their furpouse madnesse/nat onely ded they persecute the Apostles and first preachers of Christ from cyte to cyte/ but also peruerced the earthlye mynded multitude by manye and dyuerse vngodlye kyndes of false doctryne in hypocresie. Of thys sorte was Hymeneus and Philetus/becominge of Sadducees false Christians/ and denyenge the latter resurrection / whom Paul ded excommunicate. So were also Whigellus

The Image

So Hieremogenes / bypnyng in agayne
circumcyspon with certen ceremonpal
obseruacions to blemyshe the Gospell
of Christ. These with soche lyke subuer-
ted whole howses (sayth Paule) teachyn
ge thinges that they ought not to haue
taught for epythpe lucre sake.

6 And whan they were thus by the de-
creed purpose of God shed vpon the ear-
the / or left vnto their owne earthlye be-
astynesse / all destitute of his grace for
contempnyng hys worde so graciously
offred / there lyghted a noysome and
redpoule botche vpon those menne which
had the marke of the Beast / or an vnchrist-
ten beleue through their perswasions.

7 And by the also that worshipped hys
Image / or accepted them for Godlye
that made lawes repugnant to hys la-
wes. For the greates headed Rabyones of
the Jewes ded not onely spotte the con-
sciences of the Isracytes their owne
natyue contramenne / but also of the
Greekes and latynes / the Asianes & Ro-
manes / compellynge them for their ow-
ne tradycions to make Gods comman-
dementes of non effect. These haue
a pretence of Godlye lpyng / denyed
the power therof. Of this sort were they
which entred into howses / and brought
into bondage superstitious women lo-
den with synne. For a more depe vnder-
standynge

of both churches:

standinge herof/conferre thys with the
first Scale openyng and the first
Trompet blowyng/and lyke wyse the
other.vi. folowynge.

The Text.

1 And the seconde Angell shed
out hys byall .2. vpon the see.
3. and it turned as it were into
the bloude. 4. of a deade man. 5.
And euerye lyuyng thyng
dyled in the see.

The Paraphrase

1 After this went fourth the seconde
Angell of the seconde Scale! openyn-
ge effundynge hys byall vpon the see.
Accordynge to the decree of God almygh-
tye for the seconde age of the Christen
churche/ regned amonge the Christyans
deceyffull byetherne and peruerse tea-
chers/ betraynge the true mynysters and
delyuerynge them vnto deathe for Iesus
Christes sake/ that hys lyfe myght be
seane in their mortall fleshe. for in this
lyfe he proueth his electes with Abrahā
and Job to saue them/ and to make the
iust folowers of Christ/ whom yt beho-
ued to suffre etc he entered into his glorie

2 Wpon the see of waneryng multiply

O. liij.

rude

The Image

lude was thys byall Medde. Onlpe are the false Prophetes receyued and taken of the folowe/fantastycall/and sypper wyrrid sort/ as a rede maken of euerpe wynde. Non regardeth them w:ich hath sett sure forynge vpon the harde rocke Chryste. Soche a byall oz vessel of Gods Ire was Hair the Idompte which made the Talmud of the Iewes/ a boke more thā. c. Bybles after Mauclerus and other Historianes/full of blasphemies and ly es condempnyng the doctrine of Chryst. So was Rabby Moyses the Egypcane/Rabyna and Rabasses with soche other confyrmyng the same.

3 All bloudpe was thys see/ the byall ones Medde therbpon. All fleshye were the peple in their iudgementes/their hartes fulfylled with cruelte and murther agaynst Chrystes true witnesse/through their peruerse preachynge. Yea/in that furiose rage they thought they ded god great good serupce whan they putt hys seruauntes vnto deathe.

4 Thys bloud was also in a maner as the bloud of a dead māne. For dead was the doctryne that they taught/euen the slepyng letter yt self. Dead were also their Ceremonies/their rites/and their ydell obseruacions.

So that euerpe lpyngge thynge dyed in that bloudpe see. All they which semen through

through glitteringe hypocresye to lye/
 wanted the verie lyfe which ys hydde
 in Christ / and that ysleth offsaythe in
 hys lpyngge worde. So ded they also
 which depended all vpon the vayne ple
 asurs of this lyfe/exercysinge here tra
 rannyc both in wordes and doynges.
 Neyther were they out of the same dan
 ger/that fell from the verie ones know
 ne/noz yet they which durst not recey
 ue yt for feare of persecution/ but both
 perished in this see.

The Text.

1 And the thirde Angell shed
 out hys byall. 2. vpon the ry
 uers and fountaynes of waters
 3. and they turned to bloude. 4.
 And I herde an Angell saye. 5.
 lorde which art & waste .6. thu
 art ryghtouse and holpe. 7. by cau
 se thou hast geuen soche iudge
 mentes. 8. For they shed the
 bloude of sayntes and Prophe
 tes. 9. and therfor hast thou ge
 uen them bloude to drynke/

Q. iij.

for

The Image
for they are worthe. 10. And I
herde an other Angell out of
the aulter. 11. saye. 12. Euen so/
lorde God almyghtye. 13. true
and ryghtouse are thy iudge-
mentes.

The Paraphrase.

1 Next in his course went out the thir-
de Angell/ vnder the thirde Seale ope-
ninge/ and he poured out his byll vpon
the watterye flowdes and fowntaynes/
and all they became verye bloude. By
his sett decree for the thirde age of the
churche/ suffered the lorde fals heretikes
to rage in all kindes of erroure / stron-
gelye to delude the vnbeleuers.

2 These lyghted vpon the swete wa-
ters/ by whom are ment the sacred scrip-
turs refreshinge the drye soules. Who
so ever dzyrketh (sayth Christ) of the wa-
ters that I geue/ he shall neuer be more
a thirst.

3 Of these waters haue they defyled
both the ryuers and wel springs with
bloud. Both the lawe and Gospell/ the
fygure and verye/ the commaundemēt
and promes/ the doctryne of Prophetes
and Apostles haue they corrupted with
their

their false interpretacions and gloses/
with frowarde dyctes and oppynions/
with bayne tradycions and woorthyp-
pynges / and with carnall wylsome ad-
murtherpnges. Of thys sort were Eu-
rices and Arrius with soche other lyke/
as in the viij. chapter afoze.

4 And I harde (sayth Saint Johan)
an Angell / betokenynge those syncre
wytnelles / to whom God had opened
foz that agchis secrete iudgemētes. And
thys Angell sayd.

5 Omnipotent creatoꝝ and lozde which
art not onlye of thy self at thys present
instantt / but wart also essencpallye in
thy self without begynnynge.

6 Thu heauenlye lozde art saythfull in
thy wordes and holpe in thy workes.

7 Foz as yt apireth befoze our eyes/
the decrees and soze iudgementes that
thu madest afoze / are now fulfylled in ef-
fecte.

8 Foz the relygyousemurtherers that
of cruelnesse caused the bloud of thy ho-
lye Sayntes and Prophets / Apostles
and Preachers to be shedde / haue now
by thy iust appoyntment berpe bloud
to drynke as they are most woorthye.

9 Foz sleynge of them whose massage
they contempned / they had their iust pla-
ge. Not olye became they bayne in their
thoughtes / their folythe hartes darke-

The Image

Not vnlyke to them that hath eares to heare not/eyes and se not/but also there remainned vnto them after this lyfe a perpetuall vengeance without mercye for their cruell oppzessions/as a due rewarde of their errour.

10 Yet an other Angell harde I (sayth Saynt Iohā) euē out of the altar whych ys Christ. Thys Angell spynfpyeth those wytnesses that sūtyme confessed the trueth here/and now resteth from their labours in the lorde. These though they be departed/ afferme that the other hath sayd afore. In token that now beyng departed they forget not that trueth which they afore confessed/lyupnge syl pet in the same. He that holdeth my worde (sayth Christ) shall neuer tast of death.

11 And this ys their saynge in mysterie/ or wordes comprehendinge their secreete confession.

12 Euen so lorde God almyghtye. As the lyupnge belevens sayth of the by mouth /to saye we now in the spete.

13 That thy decreed iudgemētes are euer more true/and thy marvelous workynge rightouse. The first ys called in some translacons the Angell of waters/the other here reported to come from the altar/to spynfpye both sortes.

The

The Text.

1 And the fourth Angell poured out his byll. 2. on the sunne. 3. And power was geuen unto hym to bexe men with heate offyre. 4. And the men ragged in great heate/ and spake euyll of the name of God. 5. which had power ouer those plagges. 6. and they repented not/ to geue hym glo:ye.

¶ The Paraphrase.

1 Consequentlye by the appoyntment of God/the forth Angel in the forth Scale openinge poured out his byll of Gods wrath on the sunne. As the lordes had eternallye prefixed/in the forth age of the Christen church. For the whole worldes punnyshment/ was Christ sore blemysht which ys the clere sunne of ryghtousnesse. Soe ded the dissemblynge Antichristes in those dayes darken the true glo:ye of God with their manyfolde sectes of Hypocresye. The pope had for his part an innumerable swarme of wo:ne smered Sodomytes/ and

The Image

and Mahomete a fowle flocke of frantick fabyllers/which with their netwolpe paynted relygyons and prodigious obseruacions/made first all the worlde to wonder and then to worchyp Belial for Christ/takynge darkenesse for lyght/and synne for ryghtousnesse.

2 These beyng berpe aduersaries vn to Christ/toke vpon them hys auctorite and seate/the one boastyng hymself for hys generall bytar in earthe/ the other for the great Prophete of the lord/ and so were receyued of the execrate worlde. Medes wolde they seme to be the sūne/beyng the berpe Maddowes of deathe.

3 Permytted was this heerslacke sunne to bere mēne with heate of fyre. Spryng in the temple of God which ys with in manne/with soche wycked lawes as they made vnder the name of God and of Christ/they terribly vexed/tormented/and cruciated the weake consciences of menne/leauynge them cōmōlye in most peynfull desperacon.

4 So that the menne raged in greate heate/ speakynge euill of the name of God/which had power ouer those plagges. At their abhominable perswasions was Christ of them not taken for a mercyfull sauer and gentyll redemer/but for a frowarde choyle & vnttractable tyrant/vnlesse

of both churches.

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butte he were mollified by the mer-
cies and callinges vpon of other/ & that
coude not be had without money.

5 Poter hath the lorde ouer plages/
to holde them or remoue them. By hys
ryghtfull iudgement/at hys onlpe plea-
sure he hardeneth. As the potter/ maye
he breke them/or make them vessels of
dishonour.

6 In no wyse ded this peruerred mul-
titude repent their wycked. blasphem-
es to geue hym glorie/ for all their con-
fessiōs/ Masse hearpynges/ pylgrymages
and satisfaccyons without nombze. for
they were not accordyng to his pre-
scriptiōn.

7 After non other sort wyll he be plea-
sed and glorified/ than he hath by hys
scripturs appoynted. Nothyng lesse are
their fantasyes than true repentance.

The Text.

1 And the fiste Angell poured
out his by all .2. vpon the seate
of the Beast. 3. and his kynge
dome waxed darke. 4. And they
gnewe their tongues for sorowe
5. and blasphemed the God of
heauen for sorowe/ and payne
of

The Image
of their forces. 6. and repented
not of their dedes.

¶ The Paraphrase.

1 In order succedeth by the dyspne oꝝ
dinaunce the first Angell vnder the fife
scale openynge/pourynge out hys brail
of Gods indignacyon vpon the seate of
the Beast. After non other sort than the
lorde had afore prespnyed for mannes
vnscapthfulnesse sake/was the proude be
astlye kyngedome of the Papacye/and
the execrable regne of Mahomette reple
nyshed with all filthye abhomyncyōs
vnder the sunne. For in the other age
afore they ded but crepe into the hartes
of mēne through the glotterynge of hy
pocresye and dissimulatz sanctyte.

2 But here haue they obtayned the po
wer/seate/and auctorite of the Beast/
and so gotten vnto them the myghtye
Monarchyes of the vniuersall world.
Here reigned they without checke in all
bayne gloze/hawynesse/malpyce/pry
de/murther Hypocresye/superstycyon/
Idolatre/ and blasphemye of Gods
name.

3 And therfor their kyngedomes as
all one in deupllyshenesse / became
all darke /without the lpyght of Gods
veryte

berpte/ full of the synkinge smoke of
the bottomlesse pytte. Than went the lo-
custes abrode / and fylled the woꝛlde with
pꝛognoꝛaunce and blyndnesse.

4 Euerpe where gnewe they their to-
ges for berpe sorowe. In detractynge
the berpte/ moche grefe they suffered in
their desperate harres, their woꝛmes not
dꝛenge/ noꝛ their fyre quenched/ the scor-
pions of the earthe synginge them also.

5 Spꝛyghfullpe they blasphemed the
omnipotent loꝛde of heauen for berpe
anguiche and dolour of their soꝛes and
woundes. For non other are the frutes
of a desperate conscience than blasphe-
mies of God/ as in Cain/ Judas/ and
soche other lyke. Non other are the bite-
raunces of an vnpenyent hart/ but hea-
uꝛe hatefull moꝛmurynges.

6 And therfoꝛ yt foloweth / that they
repented them not of their dedes. For
in a cruciate oꝛ fearfullpe vexed con-
science can neuer dwell true repentance.
So vnquietouse alwayes ys the fo-
lyshe desperate mynde/ as is the trou-
bled ragynge see. A toꝛmented hart is ladde
with sorowes heappynge synne vpon
synne/ the Synagoge of proude hypo-
crites haupnge no helthe. In the fift Se-
ale openynge & Trompet blowynge/ is
more of thys mysterpe declared / which
agreeth moche with thys byall of God/
lyke

The Imags.
lyke as both the other with the other
in their nombres though not in their fi
gurs.

The Text.

1 And the sixte Angell poured
out hys byall. 2. vpon the great
ryuer of Euphrates. 3. and the
water dried vp. 4 that the waye
of the kinges .5. of the East
shuld be prepared. 6. And I sa-
we thre vnclane spretes lyke
fogges. 7. come out of the mou-
the of the Dragon. 8 and out of
the mouth of the beaſt. 9. & out
of the mouth of the. false prophe-
te. 10. for they are the spretes of
deuyls. 11. workynge myracles
to go out. 12. vnto the kynges
of the earthe/and of the whole
worlde. 13. to gather thē to the
battayle. 14. of the greate daye
of God almygh:ye. 15. Beholde

of both churches.

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I come as a thefe. 16. happye is
he that watcheth. 17. and ke-
peth his garmentes. 18. leaft he
be founde naked. 19. and men
fe his fylthynesse. 20. And he
gathered them togyther into a
place. 21. called in the Hebrue
tunge. Armagedon.

The Paraphrase.

I In courfe now foloweth the first an-
gell of Gods appoyntment / vnder the
first feale openinge / whedinge out his Tre
full byall vpon the great ryuer Euphra-
tes a flood of the Assyrians or of Babil-
lon / betokeninge in myfterye the plesa-
unt poffeffions and wauerynge dellygh-
tes of the Pappsticall clergye with con-
fession the lyke.

Into all filthye defpyes of carnall and
worldlye lustes gaue the lord their har-
s over in the first age of the christe chur-
che for their vnbeleues sake / to be thos
things which are vncome and be-
comelye. So that all their stode / tranaple /
and labour / sought to non other ende /
but onely to habunde in them. Whollye
there they geuen therunto / and nothyng
to the glozpe of God in all their place.

The Image

tyled obseruacions.

3 Yet were the waters therof in processe of tyme dyed bp. Their welthye pompes/ possessions/ and pleasures (their false seates ones knowne) are and shall be clerelye taken awaye from them. For after Iesus Spzach/ the plante of sinne shall be roted out in the proude Synagoge of the wycked.

4 And all this shall be to prepare the waye of the kynges/ from the spryng of the sunne. Neuer shall the gouerners walke in the wayes of the lord / nor kepe accordynge to Chrystes doctryne / nor yet that doctrine be apert and open tyll the waters be dyed bp/ nor one droppe remaininge. So longe as the Prelates dwell in wanton delights and vayne pleasures/ epyther are the princes chylde by the or els tyrannouse / accordynge as their nedes requyrez.

5 Neuer are they kynges from the spryng of the Sunne/ or accordynge to Chrystes reule / sekyng Gods honoz wylle. David and Iosias. In Englande by the Gospell preachynge haue manye of these waters bene dyed bp in the suppression of monasteryes / priories / couentes/ and fryeres howles/ yet are not all thynges brought vnto Chrystes clericall institucion. A sincere Chyrtien ordo can not yet be leane there. And a great cause

cause to hye. For all is not yet dyed by
there. The Bishoppes regne still in as
moche bayne gloriouse pompe / and
wyth as manye hepthythme obseruati-
ons as euer they ded. As cruellie har-
ted and as bloudye mynded are they
yet as euer they were afore / no mysche-
vnslought to holde in the waters. Mar-
ke how Wyndchester / Durham / Yorke /
London / and Lyncolne worketh wyth
soche other pleasaunte dysposed Eu-
phratynes. But he of good conseruati-
on and praye in the meane tyme, For the ho-
ly Ghost promyseth here they shall
wydder awaye / wyth all that the he-
auntye father hath not planted. All
that generacyon wyll the lordes breaste
consume. Now is the axe layed to the
roote of the tree / to hew downe the vn-
frutefull braunches / the wyddered refer-
ued to vnquencheable fyre. God graunte
the princes at that daye more christen-
lye to bestowe the waters of Euphra-
tes than they haue yet bene bestowed /
no prouisioun made for the poore / nor
yet order sett for the Gospell preachyn-
ge. For great part of it is now turned
to the vpholdynge of dyse playnge /
maskynge / and banquetynge / yea I wol-
de I coude not by iust occasyons speake
it) bybynge / whoynge / ad swearynge /

The Image

the colones/peples/and howseholdes miserabylly decayed/whych wyl not one daye/be vnplaged/vnlesse they repent.

6 Furthermoze I sawe (sayth Saynt Iohann) in the same self visyon/thre vnclene spretes/one commynge out of the dragons mouthe which signifieth Sathan the deuyl/an other out of the Beastes mouthe betokeninge the vniuersall Antichrist/and the thirde out of the false prophetes mouthe compared afoze to the two horned Beast. And all they seemed in maner as frogges/both in their colours and facions.

7 Idolatrye was that yll sprete whych first went out from the Serpent/ & hath corpnued euer lens in the worlde vnder the coloure of good workes/as pilgrimage/deuocyon/and labour.

8 Erroure in abhominable fylchynesse was the sprete whych came from the beastly Antichrist defilyng the whole chritianite with innumerable supersticions vnder the coloure of chaste luynges/ in presthode/sacrifices/and ceremonies.

9 Hypocrisye was the fowle sprete whych yllctwed from the false preachers/ poysoninge the catholyke faythe with false doctrine vnder the coloure of religion/pretendinge abstinence/prayer/and cleynesse. These.iiij. wycked spretes are not all vnlyke to the wyldes fyre/smoke/and

of both churches

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and bym done/ which the terryble fere
ce hoyses euometed in the ix. chapter of
this present prophete. For cursed/ false/
and vnpure they are. Their doctrine is
wychednesse/ lyes/ and denyngnesse/ ad
the execrable wyldome of the flethe. In
maner of frogges are they here descri-
bed for their dyuersite of colours in ce-
remonyes/doctrynes/and sectes/ for the
ir filthye dwellynge in the dytyle tra-
dycions of menne/ and for crookelynge
of their vnknotone psalmodye and ser-
upce/ dysquietynge woth their idle custo-
mes the consciences of the simple mul-
titude.

10 These are the verve spietes of de-
uils/ the ympes of Sathan workynge
soche sygnes and myracles as wolde de-
ceyue the verve chosen persons ad byn-
ge them into erroure if it were so pos-
sible. But the lorde euermore defendeth
his.

11 A stronge power haue they by the
workynge of Sathan to shewe lyenge
wonders and decepuable signes amon-
ge them that shall perperre for detestyn-
ge the truthe.

12 These shall by the permissiō of God
be suffered to go at large/ they shall stron-
gelye delude the kyniges of the earthe/
and blynde the gouernours of the vni-
uersall worldes / makynge them dyon-

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ben

The Image.

hen wyth the cuppe of all abhomy-
nyons.

13 And all this shall they do to gather
them together by their wycked coun-
sels/ and to bynge them into one cru-
ell consent of battaylynge agaynst
Christ and his members/ to receyue the
penaltee therof in the great daye of the
lorde almyghtye.

14 Most busylpe they gather them to
battayle/ whan they moue them to per-
secute the tust beleuers wyth full vn-
godlye actes/ as now most of all in owar
age/ whych God hath promysed in short
space to reuenge. Of this wyll more be
spoken in the. xix. chapter folowynge.
Least anye manne knowynge the tru-
the shuld tangle his owne conscience
with their spirituall sorceres for fea-
re of princes lawes / vnder the bayne
hope of repentance in the ende of the-
yryues / yt foloweth in playne sen-
tence.

15 Beholde (sayth the lorde Iesus Christ)
oz earnestly take hede vnto it/ for I co-
me daungerously vnloked for/ as com-
monlye doth the these / to thy hyndraun-
ce yf thou watche not in saythe/ but ly-
ue in superstycion. Though thys/ not
wythout reasonable cause maye be ta-
ken in a generallte for the last iudgemēt
daye/ yet is it here spoken particula-
lye

lye of euery mannes departynge. As a
premonyment/ he giueth this here of
loue / least anye manne shuld perperche
without warnynge.

16 Blessed is he (sayth that Lorde)
which watcheth in the true christen be-
leue / and lyueth not in the vayne but in
the sure hope of lyfe / sealed with the
iust promyses of God. For all that he
doth shall prosper / and turne hym to
great aduantage in the conclusyon.

17 Happye is he also that holdeth fast
vnto him his garmentes / or workes of
Godes prescription (whych are the frui-
tes of the sprete) or that hath done on
the Lorde Jesus Christ / gydyng him
sure vnto him self by faythe.

18 Least he be founde a naked hypo-
cite without faythe / veryte / iustyce/
charyte / wyth soche lyke / or least the
ryghteous nombre at the latter daye
se his filthynesse vncouered / and reioy-
ce at his condemnation.

19 The ys blessed whych at that daye
shall be couered with the whight gar-
ment of the lambe / not haupnge his sin-
nes imputed vnto him.

20 To shewe the certente of the afore-
sayd battayle / Saynt Johan sayth that
the deuil gathered together those wicked
scholers into a certen place called in th

The Image

Webue longe Armagedon. The vncleane
nespites that afore are named the of
their dyuerse workings in the Dragon /
Beast / & false prophete are here brought
into one / as all of one lyenge sprete who
Christ calleth the father deuill. This one
lyenge sprete which hath bene a murthe
rer from the begynnynge / comprehen
dynge in him all vncleane spretes / lyke
as doth the Beast all Antichristes / hath
cōbnyed together into on execrable zele
of fatherlye tradicions / all bayne glo
ryouse and vngodlye mynded gouer
nours agaynst God and his Christ. And
this hath not bene without the secrete
permission of God / willynge to proue
his electes by stronge sufferynge / that
they myght receyue at his hande the re
warde of stronge victorie / or of his ha
bundant ryches.

21 This place here called in the Webue
Armagedon betokeneth in misterye an
hyll of dylectable frutes / interpreted of
some for the hyll of the Gospel / and is
commonlye taken of the Webues for
that is swete or of value. And this with
out fable is the church / which oft tyme
in the scriptures ys called the plen
tuouse hyll of God / the hyll of Gods
howse / the hyll of myrhe / the hyll of o
lynes / the hyll of Spon / Carmelus / and
Libanus with soche other lyke. In this
moun

of both churches.

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mounte enermore are they bent to bar-
rayle. There see they the innocent lam-
bes of Christ. All their power / malice /
and tyrannie / is there extremelie bitred
at the Antichristes laboure and despye /
which are exceedynge dronken in the
bloud of holpe martyrs / which hath be-
ne shedde vpon earthe from ryghtouse
Abell vnto this daye. But whan the al-
myghtye scattereth kynges vpo the earthe/
it shall be clere euen in the darkenesse /
that the hyll of Saron is Gods hyll.

The Text.

1 And the seuenth angell
poured out hys byall. 2 into the
ayre. 3. And there came a gre-
at voyce out of heauen from the
seate / sayenge. 4. It is done. 5.
And there folowed voyces / tho
derynge / and lyghtenynge.
6. and there was a great earth-
quake. 7. soche as was not sens
men were vpo earthe. 8. so migh-
tye an earthquake and lo great.

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9. And

The Image

9. And the great cytye was de-
uyded into thre partes. 10. And
the cytyes of the nacyons fell.
11. And great Babylon came in
remembraunce before God. 12.
to geue vnto her the cuppe of
wyne of the fearcenesse of his
wrathe. 13. And euerye fle fled
awaye. 14. and the mountay-
nes were not founde. 15. And
there fell a great hayle. 16. as
it had bene talentes. 17. out of
heauen. 18. vpon the men. 19.
And the mē blasphemed God/
bycause of the plage of the hay-
le. 20. for it was great / and the
plage therof was sore.

The Paraphrase.

1. Finallye the seventh Angell went
forth vnder the seventh scale openinge
as God had eternally determined / thro-
ynge

ynge out the content of hys byallin-
to the apye. For the seventh age of the
christen church by the verbe set purpo-
se of God/are manye conuerted to the
truthe/ and become with Paule the ves-
sels of election / that afore were wyth
Judas the vessels of wrath vnder the
great aduersarye of God. Neyther is
it anye blemishe vnto them to be called
here that they were afore/byals of wa-
the/ consyderynge that Simon lepro-
sus/ beyng one healed of his lepro-
sy was ever after called a leper. In ca-
se lyke/ Paule after his conuersyon was
not ashamed to repute hym self both a
Wharyse and also the sonne of a Pha-
ryse.

2 These/ by the myghtye determyna-
tion of Gods stronge iudgement / are
sent into the apye. Most effectuallye
are they lyghtened wyth the sprete of
God / and prouoked stillye to stande by
agaynst the aereall powers regnyng
in the syckle fantasticall Antychrystes
and hypocrytes/condempninge by Gods
worde their vniuersall doctrines and
deuyllynnesse. These powers are no
lesse than deuyls/whō Christ calleth foto-
les of the apye/Peter & Iohā mannis ad-
uersaryes/a saynt Paule the gouerners
of these darkeneses in spyrituall wyse-
hednesse

The Image

Rednelle.

3 Whils these thinges are in doyng/ out of heauen which is the vniuersall congregacion/ yea from the berpe throne of God which is the electe faythfull nombze (for they are onlze the seate of God) came a voyce of reioysinge/sayng after this sort.

4 It is done. All thinges are fynished. Chyestes glorie oncs manifestlye knowne/ the worlde is at an ende.

The wycked hath done all their myschesses/ and the nombze of ower bretherne is fulfilled. Thus shall they preache a full deliuerance of the captiues/ and the peceable yere of the lord. Thys ys the sylene of an halfe houre space mencioned afore in the .viij. chapter/ and the returne of this worlde vnto Chyist in the .xij. Chapter. Not that there shall in those dayes be no enemies (for the remanent shall still remayne) but that they shall not then openlye dare rage/ persecute/ and kyll/ the worlde beyng at so the a vniuersall quyet.

5 Yet shall there happen in those dayes voyces / thonderynge / and lyghtenynge. Voyces of swete blessinges and dylectable promyses to the faythfull congregacion. Thonderynge of reuour to the vnfaythfull multitude / commaundynge theynges contrarie to the fleshe.

of both churches.

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flethe. And fearefull lyghtenynge of
condempnacion to the reprobate hypo-
crites and desperate obstinates.

9 And all from one woꝛde of the loꝛde
of one Gospell preachynge in dyuer-
se respectes/no small earthquake follo-
winge vpon the same. What commo-
cions/heuie complayntes/ fearefull trem-
blinges/ sorowes/ cryes/ grefes/ syghyn-
ges/ waylynge/ grudgynge/ grun-
tynges/ gronynge/ weppynge/ and ha-
des wyngynge wyll be amonge the e-
arthlye mynded Antichristes and hypo-
crites/ byshoppes/ prestes/ prelates/ ho-
lye water mongers/ and parrish clar-
kes/ lawers / whores / carners / payn-
ters/and wage sellers/ whan their wo-
rthe church shall be turned ouer by
the iudgement of the sayd woꝛde/yt is
easie to coniecture.

7 Soche a one wyll this earthquake
be (sayth the text) so myghtye and so
stronge / as neuer was yet sens menne
war vpon the earthe / or sens that earth-
lye generacion first beganne . Than
shall be cleane taken awaye the carnall
churche of Antychrist or the smered Si-
nagoge of Manelynges. Neether shall
the Pope wyth hys dyscypled rable a-
nye moze be seane here/ noz yet Maho-
mete with his monstruouse muster.

8 In soche wyse shall their lawes/ sec-
reg

The Image

des/and ceremonies be destroyed in those dayes/that no manne shall be founde so bolde as ones to allowe one of the openlye. Than shall the gloze of christes name myne the worlde ouer/ he makinge of his enemyes/ hys for: rolc.

9 Wore ouer in this terrible earthquake the great spryтуall cite called Sodom and Egypt/or the holpe whorthe mother the church shall be diuised into iii partes/of the which.ii. shall still be wycked/the thirde conuerted vnto godlynesse. Two partes shall be dyspersed (sayth Zacharye) the thirde shall remaine to the lord. Of them which haue and shall go out of mynstres and monasteryes/collegys and couentes/churches and cloysters/paryshes and nonneryes / one sort shall inwardlye be geuen to Antichristes superstyciousnesse and Hypocresye. An other sort vpon dyuerse fleshelye consideracions/ shall fawndlye fall to the Gospell. The thirde sort onlye of loue towards God and zeale of helthe in their neighbors/ shall vnfawndlye cleaue to the Scriptures. Thus shall the vngodlye sort be coupled still with the Godlye in euerye lanbe and prouynce and be the moche greater nōbre. Yet shall they for that tyme attempt nothyng agaynst them / the trettise so stronglye re-
myng

upnge. Hence theleſſe yet ys yt not
to be thought that they ſhall than ha
ue nothynge to ſuffre / conſyderynge
that it is a kyngedome of ſufferaunce.
Chriſt to head of that congregacon ſuf
fred oned incommodyte oz other alway
es/ſo longe as he was here lyynge. It
ſhall therfor behoue the / which are his
miſticall mēbers/ alwayes to ſuffre. For
the ſervant is no better than his lord/
nor the ſouldiour thā his head captayne.
And to make his good/the lord ſayth in
Zacharye. The ſame third part wyl I
leade throught fyre / and poure yt as
ſyluer oz golde in the forname. Than ſhal
euerie godly creature folowe Chriſt in
bearynge hys croſſe. They ſhall morty
fyre their fleſhlye members/ſcrynge all
fornicacyn/ſylthynneſſe/ Idolatre/co
uetouſneſſe/pride/anger/ and malyce.
They ſhall helpe/ ſuffer/ and forbear
e one an other / haupnge pytefull
compaſſion vpon the weake/ſycke/and
nedye. No detour beſempnge a chry
ſtiane ſhall they leaue vndone.

10 Therfor this great oz generall cyte
thus deuyded/all other particuler oz na
cyonall cytees muſt alſo fall. The bla
phemouſe Dantheon of Rome ones pe
ryſſynge/all other churches of the vn
ſaythfull muſt nedes folowe ſone after
in their courſe. For the foundacyon taken
awaye

The Image

a waue/the buildeinge can not endure.
So that from thens forth Shall be no po
pthe sectes/ no superstitious ceremon
yes/ no heythynthe obseruacions/nor
open Idolatrye in all the worlde. But
Whan the remnaunt of the wycked Shall
attempt a freche to rayle bp agayne so
the abhomyacions/the lord Shall so
denlye wpythout warnynge fall vpon
them with his most fearefull and terrib
le last iudgement.

11 Great Babylon the aforesayd mo
ther of all whozedom and fylthynesse /
Shall than come in remembraunce befo
re God. He Shall than consyder her ab
homyable blasphemye/her pryde/ cruel
te/ murder/ and synnes wpythout nom
bre/wayenge them in right balaunce ac
cordinge vnto iustyce.

12 He Shall also rewarde her to dyn
he/the fearce cuppe of his wrathe or
wyne of his great indignacyon / which
is the perpetuall deathe of soule. The
berye dregges of his Ire Shall he cast/
yea vnspekeable sorowes and pynnes
without ende. For non other is it to co
me in remembraunce befoze hym at that
daye/ but to be condemned/and recey
ue pounnyment accordynge to her de
des.

13 Tha Mal leuerpe Ilel which is a pla
ce of refuge within the see/ flee a waue
and

of both churches.

12

and not tarpe. The mountaynes that are wonte to geue socour vnto the that be on the lande/ shall not at that daye be sctonde. No confort shall the than haue nor sure helpe anye where.

14 No remedye wyll be at that daye to flee from the fearefull face of the iudge. Than will neyther merytes nor yet tole wates helpe/ neyther blessinges nor knelynges/ sacrifices nor celsynges/ waterynges nor ryngynges/ buynges/ nor syngynges/ but will the wyll the/ nedes must the abyde hys heuyn and terrible sentence.

15 And there fell great hayle (sayth the text) as yt had bene wayghthe talentes. Alwayes must yt be remembred that comolpe the tyme past ys vled in this prophete for the tyme to come/ for the sentence of the thynges here spoken. This hayle ys non other than the heuyn tempest or plage of the seyd fearefull and terrible iudgementes of the lord/ which shall on that woofull daye fall sodenlye as a thynke hayle vpon the miserable multitude of them that boasted themselves to be the holpe church/ and vpon their wycked folowers compared here vnto babilon.

16 This plage ys here also for non other cause lykened vnto talentes/ but for that yt ys in wayght and measure to

Q b

The Image

mpnyfired vnto them by the pꛛeodpna-
cion of God. So moche payne and soze
foe ys due vnto that whoꝛ she genera-
cion/as she hath glozified herself in fyl-
the delyghtes/and so manye ponnymen-
tes-to be rewarded her. Yea/double
must she haue accoꝛdinge to her woꝛkes.

17 Out of heauen shall this behement
haye fall/from the fearefull sentence of
the loꝛde Iesus Christ/which shall than
sit as a iudge in the middes of his sayth-
full congregacion/ they sittynge with
hym as the bodye with the head in con-
dempnacion of the woꝛked.

18 And vpon the menne shall yt lyght.
Foe the great whoꝛe of the cyte called
here Babylon/is in this place to be take
foe that yt comprehendeth/euen foe men-
ne/in whom also are included womē by
the common blage of the Scriptures.

19 These menne shall spꝛghetfullye bla-
pheme God because of the hayle/plage/
of terrour of their tormentes. They shall
cꝛpe out of hym/wyflinge that he had
no soche powꝛe so to torment them.

20 Foe the tempest ys great/and the su-
ferauce thereof excedynge paynfull. As
the loꝛde ys myghtye/so are his iudge-
mentes whan they fall. Wehmet/ferce
and stronge ys the loꝛde (sayth Elap) as
ys the tempest of hayle breakynge ou-
of

of both churches 121
an euery syde/and bearinge dowayne And
ge holdes.

The .xvii. Chapter.

If hath occasyons be gent me
in this boke to speake of greas
Babylon/and of the execrable
Beast/but here is place offred
to describe the moze at large.



The Text.

1 And there came one of the se
uen Angels/ which had the seue
hyalles. 2, and talked with me.
3. sayenge vnto me .4. Co
me . I will shewe the.
A. C. the

The Image
the iudgement. 5. of the great
whore. 6. that sytteth vpon ma
nye waters. 7. with whom the
kynges of the earthe haue com
mytted whozedom. 8. and the
inhabytors of the earthe are
drunken with the wyne of her
fornicacion. 9. And he caryed
me awaye .10. into the wilder
nesse in the sprete.

The Paraphrase

1 After this came (sayth Saynt Johan)
one of the .viij. Angels of vnnaryable de
crees of the lordes eternall iudgemētes/
which had the .viij. byals of his wrathe
as afore hath bene declared.

2 And this Angell of sette purpose of
God/as an heauēlye messenger talked
with me in mysterpe;

3 Of fauorable goodnesse in secreete ma
ner he ascertayned me therbye of this wo
derfull iudgement here folowinge/to be
fulfilled at the latter ende of the worlde.
And thus ye sayd vnto me.

4 Come hyther frynde Johan/ I wyll
shewe the in secretenesse the terryble iud
gement of the great whore of cōterfete
churche

of both churches.

118

churche of Hypocrites/as God hath ap-
pointed yt. Medes must thys whoze be
Rome/for that which ys here after spo-
ken/that she ys the great cyte which reg-
neth ouer the kynges of the earthe. Eui-
dent yt is both by the scripturs and cro-
nycles / that in Johans dayes Rome
had her domynyon ouer all the whole
worlde. And beyng infected with the
abominacions of all landes/ ryghtlye
ys she called Babylon or cyte of confu-
sion/not onlye in this reuelacion but al-
so in the first Epistle of Peter. And lyke
as in the scripturs oft tymes vnder
the name of Jerusalem ys ment the who-
le kingedome of Juda/so vnder the na-
me of Rome here maye be vnderstanded
the vniuersall worlde with all their ab-
ominacions and deuyshenes/ their
Idolatries/with their craftes/sectes/super-
sticions/papacyes/presbodes/religio-
ns/chaunges/andoyntings/blessinges/
sensings/processions/and the deuyll and
all of soche beggeries. For all peples ses
Christes ascencion hath this Rome in-
fected with her pestylent popsons gathe-
red from all Idolatrouse nacjons soche
tyme as she helde ouer the the monar-
chall suppremye. And lyke as Babylon
had the Israelites captiue vnder a bo-
dylye tribute/so hath this Rome had
the Christianse both in their bodies and

Q.iiij.

solow

The Image

Solomon. At the writinge of this Prophe-
cie felt Johan of their cruelte beinge en-
pled into Darthmos an Ile of Lycya for
the faythfull testymonye of Iesu. And so
ded I poore creature with my poore wy-
fe and childzen at the gatheringe of this
present Commentarpe/fleyng into Ger-
manye for the same.

5 No maruele though she be here called
a great whoze. For no where were euer
yet seane so manye Idolle wurshyp-
pynges so manye bayne obseruacions
so manye superfluous sectes/so ma-
nye errours in Hypocresie/so manye fal-
se Prophetes/and so manye prodigious
sekyndes of fylthynesse/no/not in So-
dome yt self noz yet in miserable Egypt.

6 This Babylonyshe whoze or disgised
Synagoge of whoredomes/sitteth vpon
manye waters or perles that are fantas-
ticall/tyckle or folpme. For no are in con-
science subiect vnto her/that are constan-
tly grounded in the sure doctryne of fay-
the. Only alloweth her tradicions the
wauerynge witted multytude/the App-
per and bastedefast nobye/ obeynge eue
in their hartes of feare and not of loue/
so thrownge themselves into a most con-
fuse Chaos or batwe of doubtfull do-
rage.

7 With this synkyng strompett ha-
ue the myghtye potentates of the vni-
uersall

verfall earthe / the Emperours / Kynge /
Princes / and other notable gouernours
commytted most shamefull whooredome
in the spere by manye straunge woꝛship
ppages / agreynge amonge themselves
to her wyckedlye decreed lawes and cus
tomes. To longe shuld we stande here
in this place / yf we shuld describe them
all scuerallye in their colours at large
as they be.

Through the craftye legardemayne of
the Wyettes on the one syde / and the cru
ell constrycyōs of Princes on the other
syde / the dwellers of the earthe or world
lye mynded multitude are drunken
with the wyne of her fornicaryon spy
rituall / or prynced woꝛshypynge be
sydes the prescripte reules of Gods woꝛ
de. Not onely they which haue bene co
necouse / carnall / lewde / and wretched
hath folowed their abhemyncys / but
also an innumerable sort of the electe
nombꝛe hath beleued their lyes and er
rors. Yea / they haue bene so dased
with their dottages / and so tangled
with their customes / that as menne
losynge their wittes without all god
lye remembraunce / reason / wylsome /
dyscrecyon / vnderstandynge / iud
gement / and grace / the labors of God lay
ed a part / the cōmaundemēts neglected

Ally.

and

The Image

and the scriptures despised / they have not
onlye kneled / crossed / knytted / set by lyg
tes / and holden by their handes before
rotten postes / but also called them their
fathers in heaue. Yea (I see God mercye
a thousande tymes) I haue bene one of
them myself. And this ys to this daye
principall religyō of that whoz p^rthe cha
the / called deuote pilgrymage or ho
lye sacrons of prayer / manye great pa
dons graunted and manye false promy
ses made to allure the peple therunto
9 But blessed be the lord / whose wo
de in this age both admonished manye
as the Angell ded Johan / and brought
them also cleane from her abhominacy
ons / into a secreete consideracyon of the
spete / vnknotone to the worlde / there
both to se her p^rpde and also to vnder
stande her iudgemēt. For yt foloweth in
the text / that the angell couayned Johan
awaye into the wildernesse in the spete
so In mysterie here the holpe ghost de
clared afore what the lord shuld worke
in mēne harynge bys grace / at the latter
dayes of the worlde. Into the wildernesse
se flee they with Dauid / which leaue
ge the customed wayes of menne / after
the course of the scriptures seke by their
lord God in fapthe / worshypinge hym
onlye in spete and in berpte.

The

The Text.

And I sawe a woman sitt
pon. 2. a rose coloured Beast. 3.
full of names of blasphemye. 4.
which had seven heads and ten
horns. 5. And the woman was
arrayed. 6. in purple and rose co
loure. 7. and decked with golde/
precious stone / and pearles.
8. and had a cuppe of golde in
her hande. 9. full of abhominati
ons. 10. and fylthynesse of her
whoredome. 11. And in her fore
heade was a name written. 12.
A mysterie. 13. Greate Baby
lon the mother of whoredome
and abhominacions of the ear
the. 14. And I sawe the wyfe
drunken with the bloude of
Sayntes / and with the bloude
of the wytnesses of Iesu. 15.

R. b.

And

The Image
And whan I sawe her. 16. I wō
dred with great maruayle.

The Paraphrase.

1 And I sawe/sayth Saynt Johan/ in
mysterie a woman. (for an whore at the
first blache semeth onlie a woman) spe
tyng upon a rose coloured Beast. This
Beast ys the great Antichrist that was
spoken of afore/ or the Beastlye bodye
of the deuyll/ comprehendynge in hym
Popes/ Patriarkes/ Cardynalles/ lega
tes/ Bishoppes/ Doctours/ Abbottes/
Monks/ Nuns and Wardoners/ Mō
kes/ Chanons/ Fryers/ Monnes/ and so
forth. Tempozall gouerners also/as Em
proures/Kynges/Princes/Dukes/erles/
lordes/iustices/deputyes/iudges/ la
wers/mayers/balpyes/constables/and
so forth/leauynge their owne detoyed
offices as to mynster ryghelpe/to scr
ue their abhominacions.

2 All rose coloured ys this Beast/ in
token of tyrannouse murder and bloud
shedynge ouer those that wyl not a
gree to their deuyllshynesse.

3 Full of blasphemouse names ys this
Beast also/ as your holynesse/ your gra
ce/your lordshipp/your fatherhode/your
mastershipp/your reuerence/honor/hygh
nesse/woorthipp/magnificence/ goodnes

se/ Gods byear/ spirituall spz/ghostlye
father/phelpeyan of sowles/ defender
of faythe/head of the holpe church/and
so forth/ besydes the names of their
propprtees/feates/and pagentes/as pro
cessyon/ byshoppynge/anelynge/purga
tozpe/pylgrymage/pardon/Vasse/ mat
tens/euēlonge/ placebo/ candelmasse
daye/palme sondaye/a the wedynsdaye/
holpe roode daye/Saynt Thomas days/
and so forth.

4 This Beast had. vii. heades and ten
hornes/spgnyfenge his vniuersall cras
tes and suggestyons to destroye the gra
ces and graces of the holpe ghost/and al
so hys falselpe bozowed primacies and
tyrannouse auctozptees to withstande
the commandementes of God.

5 Upon this Beast sitteth a woman.
For what els anaunceth or beareth out
this malpugnaunt mustre in their copes/
crosses/oyles/myters/robes/rellyches/
ceremonys/bygyls/ holpe dayes/ bles
synges/lenynges/and folpnyges/ but a
wanton folpne and fantastycall relyg
on/a bayne glozouse pompe/and a hy
nyng pretence of holynesse in supersty
tyd/callynge yt their holpe church? She
ys leyd here to sitt vpon this bloudye
Beast/as to be Rayed/qrpyeted/and sat
led by them. Marke what labours
and pepnes that craspe and wylpe
wyn

The Image

Winchester taketh with Woner Torfall
and other of hys faccon/as her chone
strozne souldy our to holde up this glo
zouse whose in her olde chare of some
the religyon. Oh/he gruntech and gro
ueth/he sweetch ad chellecth/ he freiteth
and bellecth/he bloweth and panteth/he
calketh and carcheth/he flurreth ad neuer
cealeth/to bypunge hys matters to passe.

6 In token that this hypocriticall chur
che standeth in the murther of innocen
tes/this woman ys here gozgyouslye
appareled in purple/ as gylype of their
deathes which hath bene slayne/and al
so in freche scarlett as evermore freche
and rydye to continue in the same blood
sheddyng. For yf soche terrible slaughtes
were not/the true Chyssen saythe Chuld
increase /to the great dymynshment of
her glozpe.

7 She ys in lyke case flozphomynglye
decked with golde/precyouse stonc/ and
pearles/not onlye in her manyfolde kin
dee of ornamentes/as in her copes/ coz
porasses/chelybles/tunicles/stooles/fan
noms and myters/but also in mysterye
of cousterfett godlynesse. Wanye outwar
de bragges maketh this paynted chur
che of Chyist/of hys gospell/and of hys
Apostles/sygnifyed by the golde/precy
ouse stonc/and pearles/which ys but a
glitteryng colour. For nothyng min
drith

with the lesse than to folowe them in
conuersacion of lyuinge.

8 More ouer in her hande which ys her
exterpoure mynistracion/ she hath a gol
den cuppe/ full of abhomyacions and
fylthynesse of her execrable whozedome.
This cuppe ys the false relygion that
the deuile mynistreth/ besydes the cha
ryce whom her merchantes most damp
nablye abuseth. And yt contayneth all
doctryne of deuils/ all heauylye errors
and lyes/ all deceptfull power/ all glyste
rynge workes of hypocrites/ all craftye
wyldome of the flethe/ and subtyle prac
tyces of mannes wytt/ besydes philoso
phye/ logyck/ rhetoryck/ and sophistry.
Yea/ all prodygious kyndes of Idola
trye/ fornicacyon/ sodometrye/ and wyce
hednesse. Outwardlye yt semeth golde/
pretendynge the gloire of God / the
holye name of Christ/ the sacred scrip
tures of the Wyble/ perpetuall virgyny
te of yse / and all are but counterfet co
lours and shadowes of hypocresye
in the outwarde letter and name.

9 Full of abhominacions ys the dyn
ke of the execrable saythe of that Ro
mysh relygion receyued of other/ and full
of fylthynesse also. For both retayneth
the peple therof innumerable kyndes of
Idoll worshippinges vnder the tytle of
Gods

The Image

Gods serupce/and also their Chauelyn-
ges of prodyprouse beastlynelle in lech-
rouse lypunge vnder the coloure of cha-
tyte. There were moche to be spoken of
Saynt Germanes cupll/Saynt Sythe-
keye/Saynt Uncombers otes/masse
Johan Moynes bore/Saynt Gertrude
rattes/Saynt Job for the pore/Saynt
Fracre for the ague/Saynt Apolpne for
tothe ake/Saynt Gracpane for lost thynge
Saynt wallstone for good haruest/Saynt
Coznelie for the fotole cupll/and all o-
ther Sayntes els almost.

10 Of the buggerye boyes also among
ge prelates and prestes/ghostlye father
and re'pygrouse/might moche be sayde
re/were yt not for infectyngs mēnes e-
res/earres & vnderstandynges. For all the-
se noyfoll noumentes are the holpe fr-
res of the whozedome of that holy
whozyng church.

11 In the foreheap of this glytteryng
whoze/which ys her outwarde shewe
ys wyrtten a name / exprestelye decla-
ryng what she ys. By her vngodlye fr-
res ys she knowne to the elect serua-
ntes of God/haupng the lyght of the
Scriptures. In their consciences aperet
she non other than a pestiferouse who-
re/by the iudgementes of the same.

12 A verpe mistrepe is this she we to the
infydele/an hydden secreete/an vnkno-

ne toder. For they are so blynded with
her toppes and tangled with her top-
es/that they iudge all that she doth /ho-
pe/relygrouse/and persyghe. And all
this suffereth God for their vnbeleues
ake/destropenge neuerthelesse the wyf
home of the wyse and prudence of the
prudent in his.

13 Her verpe name agreuge to her fru-
tes/ys thys. Great Babylon/ in mysche-
ce farrs aboue the cyte of the Chaldeas
nes/and moche moze full of confusyon.
For she ys the originall mother/the cau-
se/ the begynninge/the rote/the spryn-
ge/and the fountayne of all spirituall
conytratpōs/and in a maner of all flesch-
lye abhominacions also done vpon
the earth. Thys is to the saythfull sozt/
as a wrytten name of her/euydent/clere
open and manypfest. But to the vnsayth-
full ytyes onlye as a mysterpe/hyddē/
darke/obscure/and neglect. For so are
the secretes that God openeth to babes/
and hydeth from the wyse.

14 And I(sayth Saynt Johan) percey-
ued yt euidentlye in mi soze vnderstādin-
ge/that this woman the verpe wyfe of
the deuill and of hys beaslye bodye (for
the Byshoppes are the husbandes of
their Romyshe churches) was all
dronken in the bloudye slaughter of the
Sayntes/oz earnest Christiā beleuers/ & in
the

The Image

the exceeding tyrannouse murder of the
faithfull wytnesses of Iesu & sincere
preachers of hys worde. For neyther of
both she spareth. Welydes all Godly
wylsome ys she/and forgetfull of her
self/through this same bloudye drunken-
nesse/so great excelle hath she taken.

15 And whan I perceived and sawe
her with all her adders whelpes so bea-
stly (sayth Saynt Johan) with exceedyng
wonder I marueled. Not onely that
she was thus overset with bloud drink-
inge & outragouse murtherynge of
innocentes/but also of her exceedyng
great abhomyacions.

16 And most of all I wondered that the
almighty God coulde with so moche pa-
cense suffre her in soche myschefe.

The Text.

1 And the Angell sayde vnto
me. 2. wherfor meruaylest thou
3. I wyll shewe the/the myste-
rye of the woman/and of the
Beast that beareth her/ which
hath seven heades and ten horn-
es. 4. The beast that thou seest/

was

of both churches.

12
bas. 5. and is not. 6. and shall
ascende out of the bottomlesse
pytte. 7. and shall go into perdi-
cyon. 8. And they that dwell on
the earthe shall wondre. 9.
whose names are not wryt-
ten in the booke of lyfe from the
begynnyng of the worlde). 10.
When they beholde the Beast
that was / and is not.

¶ The Paraphrase.

1 And as I was thus wpth my self
maruelynge / the Angell or a fore named
secre of the Lorde sayd vnto me these
wordes.

2 Wherfor dost thou thus maruele / thou
mortal manne?

3 For thy gentyll and meke expectacyo-
n I shall shewe vnto the / the mysterye
of this wretched woman / and of the cru-
ell Beast that beareth her / which hath
viij. heades and .x. hornes. By this shall
thou knowe the true church from the
false / the iust preachers from the hypo-
crites / the sincere doctrine from the

13

subtylle

The Image

subtylle sophysmes/ and their lawfull and
royste from their cruellie usurped pre-
sumptions. For that Murther the lord
vnto his electes/ that he wyl not haue
knowne of all menne.

4 The execrable Beast of carnall kyn-
gedome of Antichrist which thou hast seene
here in mynsterpe/ was as concerninge
his beginninge in Cain first of all/ and so
continued forth in the fleshye chyldezen
of menne/ in the chaplaynes of Pharaos/
Mieroboam/ Baal/ and Bel/ in the cruell
byschoppes/ prestes/ and lawers toith so
the other lyke tyll the deathe of Chyrist
and so forth.

5 And now the sayd Beast is not in po-
wer and auctoryte as he hath bene. For
in Johans tyme/ seven years before the
wrytinge of this reuelacyon/ was the
proude clergy of the Jewes bitterlye de-
stroyed by Titus and Vespasiane/ in the
terrible spege of Hierusalem. Not with-
standinge/ yet shall this beast ryse agayn
in the Romyshe pope and Mahomet
te/ and in their false prelates & doctours.

6 He shall ascende out of the bottom-
lesse pytte from the sinkynge denne of
Sathan/ exaltynge him self in worship
about all that is called God. But in the
conclusion he shall haue an ende.

7 Into perdycon shall he go without
fayle. The Lord shall first utter his wic-
kednesse

hednelle (as now in this age) and than
with the spere of his mouth consume
him and destroye him. So that his high
climpyng by/ shall at the last be the che-
fe cause of his fall. Yet shall his wicked
remnaunt ones agayne see by thez
cypres / and persecute a freche / vnto
that shall be no full rayse vnto him.

8 And the rable of reprobates which
dwel on the earthe/ or for earthly com-
modities contempneth Godes truthe /
shall wonder ones agayne nor withoute
moche inward reioyce / that their chur-
che ryseth agayne out of the olde hypo-
cresyes.

9 Whose names are not registred in
Christ which is the large booke of lyfe /
and hath bene both the lyfe and the lyght
of manne sens the first consturcyon of
the moueable worlde. No/ they are not
nombred amonge those ryghteous that
shall regne with him in gloire.

10 These aduersaries of God and his
worde shall haue moche gladnesse in
their wycked hartes/ when they beholde
the Beast thus commynge by agayne
that was of soche magnificence and
now is but a thyng of nought / that
was esteemed aboue God / and now is
proued dampnacyon. So longe is this
beastlye Antychrist/ as he worketh the

W. J.

mylles

The Image

myſterpe of iniquite in the reprobete beſſels/and when he leueth that woꝝkynge than is he no longer. Marke in this proceſſe paſſe the nature of Gods eternall beere for this age of his church. Firſt is the weth and than it condempneth the curſed Synagoge of the deuill. In ſignificatio wherof the true preachers of our tyme hath manifeſtly opened her wickedneſſe vnto all the worlde/ wherupon her bitter deſtruction muſt moꝛtlye folowe. Marke good Chriſten reader/ad praye crueſlye.

The Text.

1 And here is a mynde that hath wyſdome. 2. The ſeuē heades are. vii. mountaynes. 3. wheron the woman ſytteth. 4. They are alſo ſeuē kynges. 5. Fyue are fallen. 6. and one is. 7. and the other is not come. 8. When he cometh/he muſt contynue a ſpace. 9. And the Be aſt that was and is not/is euen the eyght. 10. and is one of the ſeuē

of both churches
seuen. II. and shall go into de-
struction.

¶ The Paraphrase.

1. There is a meaneinge which com-
prehendeth wylsome. 2. Syncre hnd-
standinge shall herin be requysite. Ne-
cessarye it is therfor to take hede / least
thou holde the harlot and Beast for that
they boast them selues to be / to thy damp-
nacion.

2. The. vii. heades of the Beast afore
menconed / by the playne diffinicion of
the holpe ghost are here to be taken for
vii. mountaynes / or the viii. fall prin-
celpe monarchies of the. vii. clymates of
the worlde.

3. Upon these the woman / that Babylone
the harlot Rome (from whome hath
pissed all spirytuall whooredome) in
most proude maner sitteth / hauinge ouer
them a vniuersall dominyon. For in Jo-
hans tyme / to Rome was all the worlde
subiect. Under whose cruell regne was
Christ done to deathe / so hath his faythe-
full members bene ever sens by a netwe-
rapled kyngedome in the same.

4. These heades are also. vii. kynges
or gouernours of the aforesayd monar-
chies seduced by all kyndes of crasse
errours and deuyls suggestions of
that Beast. So that yf ye make well
this

The Image.

this place/ the head with the caple and
the cause with his effectre/ in these pre-
sent significacions shall no preiudice
be founde to that hath bene sayd in the
other/ though they seme verie dyuerse.
For both the gouernours and also the
landes / or the peples subiect vnto them
haue vniuersallie bene blynded by their
wylle wycheecraftes. And so haue the
worldlye potentates with the spiry-
tuall Antychrystes agreed / that both
they haue vsurped one malignaunt med-
lynge ouer the sowles of menne to cor-
rupt their faythe/ the prynces applyen-
ge their powers vnto the same. And
that causeth the holie Ghost here to call
them the beastes heades vnder the ty-
le of mountaynes and hynges. For vn-
der their princelye auctoritees hath all
their myschefes bene fulfilled to vphol-
de this whoore agaynst Christ and his
worde.

¶ Fyue of these heades are fallen from
the vniuersall monarchye of Rome.
All the dominions of Affrica and Asia
hath renounced the obedyence of her em-
pyre. Onlye cleaueth Europa vnto her/
which is the least of the thre / and yet
not all thereof. Whan the Papacye
grewe / the whole empyre of the Gre-
kes called Constantynople / fell clea-
ue from the Latynes/ and became with
other

of both churches?

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other dyuerse monarchyes/the possession of Mahometes secte/ or of the Agarenes and Turkes. Of the other empyres make a lyke coniecture be had. Thus haue they decayed from her/ not so goynge forth no: yet rysynge vp vnto Christ/ for only is it sayd here/that they were fallen.

6 And one head is(sayth the text) at this present tyme remainynge/the other head is not come as yet/ but wyl come her after. This head remainynge is the sixt/ and it is that feble empyre that Rome now holdeth/ and haue holden sens Iohans tyme. The power of this empyre is ruyrouslie dempnished/ and the notable fame therof decayed betwix the Wopphe prelates and the frenche menne/ a great part of the landes becommynge Saynt Peters patrimonye. To make it a fyfte head of the Beast to the upholdynge of this whorische church (the auctorite therof maynteyninge her lawes) Gregoie the fift Pope committed the empours chosynge vnto. vii. princes of Germanye. iij. of them beyng Archebyschoppes. He appoynted also the kynge of Bohem for the seuenth/ than beyng tributarye vnto him and his owne freed man as an odde persone to waie vpon their sydes / yf neede/ place/ and tyme shuld requyre yt.

W. iij.

P. 100

The Image

Wounded alwayes that he shuld take
his othe and receyue his crowne impe-
rall at Rome. So that now though
it shyl be the same in tittle that it was
in Johans dayes / yet is it so dyuerse
from it through dimynishment of po-
wer / and so vnlyke in outwarde magni-
fyence / as it neuer had bene the same.

7 The seventh head that is not yet co-
me / is the Papplicall kyngedome of
owr Romyshe spiritualte. For therof a-
pered nothyng in Johans tyme / nor
yet more than .v. hondreth years after it.
The Byschoppes of Rome (as they call
them) from Peter to Syluester / were be-
re poore sowles / symple creaturs / and
menne not regarded but despyled of the
worlde. They were no netwe lawe ma-
kers for the more part / but rather they
gaue their whole dilygence to se those
lawes obserued / whom the holpe ghost
had made to their handes. Neyther we-
re they anye Masse sayers / sotle spn-
gers / or procession goers / but as was
Saynt Paule with the other Apostles /
symple preachers onlye / and for theyr
syncere preachynge / they suffered the de-
athe of theyr bodyes. But after the do-
nacyon of Costantyne and other plen-
tuouse almeses commytted vnto theyr
handes for the socoure of the poore / they
became all confessours / and toke them

to their ease at home. Than was labour
 re verpe tedpoule vnto them/ preachynge
 ge verpe troblouse and peynecfull. Than
 stodyed they all to please the potwors/pe
 ceablye to holde still their plesant pos
 sessions/ and by spyzitnall polpices to
 increase them moze and moze/ the pooze
 in a maner fozgottē. Then came in that
 holpe cercmonye and that/ with latten
 hotwres/ serupnge of Sayntes/ ad pray
 enge foz the dead/ to prouoke men to of
 fer to Cozban. Thus crept they by in hy
 pocrisye daye by daye / tyll soche tyme
 as Johan of Constantinople contended
 with Gregoize of Rome foz the supre
 myte. In the whiche contencion thowgh
 Gregoize layed foz him self Saynt Peters
 keyes with manye other soze argu
 mentes and reasons/ yet was he com
 maunded by Mauricius the Emperour
 after the generall Synode/to obeye the
 sayd Johan /as the vnyuersall head bis
 shop of the whole worlde. Than were
 these holpe fathers compelled to tarrye
 a lapers/ and vnder craftye colours to
 wayte their praye. In processe of tyme
 Johan Whocas was Emprour/ Bonifas
 cius the thirde a manne of a wylpe prac
 tise/ perceyvinge him moche genen to
 bayne glorie and couetousnesse/ grea
 tely also to dissalowe the actes of Mau
 ricius his predecessor/ through flatter
 ye

The Image

eye and mede obtrayned of him that the church of Rome shuld be holden from thens forth for the head church of the world / and he for the head bishop. Whā this was ones gotten / than rose they vp so hygh / that the Emprour became their fore stole / and all other chrysten princes their wapyng flauers / to ryde and ronne / make and marre / stryue and fyght / lye and kyll / at their commaundement and pleasure. Thus became the Romyshe Pope the seventh kynge / that was in Johans tyme yet to come. If thou marke in the cronycles good reader / thou shalt fynde that Phocas the first Pope maker Acted his master the Emprour Mauricius / signyfenge in my stepe the sayd Pope makynge to be an vtre destruction to the empyre. The Popes name was also at that tyme Bonifacius / which is as moche to saye as bona facies / a good face. Which betokened that this newe rayfled kynge dome shuld Acte a fayre face euermore / or a shynynge pretence of holynesse / what myscheif so euer it wrought epyther agaynst God or manne in abhominable supersticion.

8 And when this seventh kynge cometh (sayth the text) he must continue a space / or abyde a lytle season. He must haue a tyme by the permission

of God / sheweth to delude the bu-
 belcuers / whych wpll neyther se nor
 heare / reade nor yet thankfullpe re-
 ceive his worde of saluacion / so gra-
 tiouslpe offered them. So corrupt are
 the fleshelpe affectes of menne / that
 moche moze prone they are to spes and
 supersticions / than to the verite of the
 lord / which is to be lamented. Chryst
 came first in the name of his heauen-
 lpe father / but him wpll they not re-
 ceive. The Pope commeth in his owne
 wycked name / and to hym runne
 they by heapes. Whose contynuaunce
 here hath bene but a tyme. For yet
 is it not a thousande years sence the
 Papacye first beganne vnder Whocas /
 which is but as a daye before God /
 and that daye wpll be shorten by hys
 owne promes for hys electes sake /
 whych to remember is their great con-
 solte. And a great cause to hope. For sone
 after that shall they be fullpe restored in
 to the perfect nombr of the chyl dren
 of God.

9 And the execrable beast (sayth the
 text) that of late dayes was in aucto-
 rite ouer all the worlde / yet / springe
 aboue God in the consciences of men-
 ne / and now is become of no reputa-
 cyon amonge menne (God openinge his
 wyscheffes) is euen the cyght in noblesse.

The Image

And yet neuer the lesse is one of the. viij. heades. For both is he the beastlye boode it self comprehendynge in him the vniuersall abhominacions of all the earthlye kyngedomes/ and in that poynte dyuerse from the seven heades/ and so the. viij. in nombre.

10 And also he is one of the. viij. heades and the seventh in nombre/ in vsurpyng this proude worldlye kyngedome thus after a vayne temporall sort.ouer & besides all this/ maye he also be called the eyght in the cursed remnaunt which after the peceable splence of christen lyberte (Sathan loosened) shall most cruellye persecute Chykses congregacyon a freche/ as in the. x. chapter here folowynge wyll apere.

11 This Beast with his carrpage/ the Antichrist with his churche/ or Sathan with his Synagoge/ shall not onely go into destruccyon here by the myghtye breathe of Goddes mouth/ or the true preachinge of his Gospell/ but also into dampnacyon euerlastinge in the ende of the worlde with the deuyll & his angels.

The Text.

1 And the ten hornes which thou sawest/ are ten kynges. 2. which haue not yet receyued
the

of both churches.

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the kyngedome. 3. but shall receyue power. 4. as kynges. 5. at one houre with the Beast. 6. These haue one mynde. 7 and shall geue their power & strengthe vnto the Beast. 8. These shall fyght with the lambe. 9. and the lambe shall overcome them. 10. For he is lord of all lordes. 11. and kyng of all kynges. 12. And they that are on his syde. 13. are called/ and chosen/ and faythfull.

¶ The Paraphrase.

1 And the .x. hornes sayth the Angell vnto Johan/ which thou sawest here vpon the heades of this rose coloured Beast/ are in significacon. .x. kynges. Some hath taken these .x. kynges for all those Emprours of the larynes lens Charles mayne/ which haue swozne them selues obedyent to the Bishop of Rome. Some haue thought them to be those prynces which here in Europa haue as yet

The Image

to tyme bene subject to the Empryre of
 Rome. As the kynges of Englande/ Fra
 unce / Spayne / Portygale / Castelle /
 Denmarke/ Scotlande / Wngarpe/ Bo
 heme/ and Napels. But these confidze
 not that they be yet moze in nombze/ as
 Aragone/ Navarre / Cyple / Cypriete /
 Sardyne / Swethen / Pole/ and soche
 other/ and are all included in the seven
 heades as members of the afore reher
 sed empyres. Myther marke they that
 they are above the heades as hornes/ and
 moze in nombze than the heades/ beco
 mynge a rygorouse auctoryte and ter
 re power/ which they proudeipe blurpe
 ouer them euery where. Afore they we
 re but suggestyons / but here are they
 ernest doctrs. For in euery region hath
 the beastlye Antichrist of Rome his Me
 tropolitanes and primates. As in En
 glande are Caunterberye and Yorke/ in
 Fraunce / Thuronensis and Remensis/
 in Spayne Tholetanus and Terraconē
 sis/ in Portygale Hyspalensis and Bra
 carenensis/ in Irelande Armachanus and
 Dubliniensis/ in Denemarke Runden
 sis and Wpsalensis/ in Germanye Co
 loniensis and Maguntinus/ in Hunga
 rye Serigonensis and Celocensis/ in
 Italie Milanus and Rauennas/ in Cy
 ple Panozmitanus and Messanensis /
 with an infynite nombze of byshoppes
 prela

of both churches.

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prelates/ prestes / and religionse/ besydes the fyrhtynge orders of the Rhoddes/the Wyllfaynes / the Redemers of captives/ the Aragonnes/ the Georgyanes called de alga/ the Montescanes / the Castyllanes/ the Lusitaneanes/ the Calatraneanes/ and Saynt James was yours.

2 These had not yet at that tyme receyued the deuplythe kyngedome of persilene blurpacyon ouer the sowles of menne. For though in Johans dayes arose cerren Antichristes/ as Thebion/ Cerinthus/ Diotrephes/ Carpocras/ and so the lyke/ yet were they nothing to these.

3 But now in dede they haue receyued the same self auctoryte and power with the Beast/ that he toke afoze of the Dragon/ in maner of kynges to reuole in the hartes and consciences of menne to his behoure.

4 For so moche as their auctoryte is not of God lyke as is the auctoryte of kynges/ it is sayd here as kynges/ or as menne counterfeatyng them/ in blurpyng a gouernaunce not frelye geuen them of God/ but of the deuply.

5 All at one houre receyued they thys auctoryte wyth the Beast. And that (I suppose) was in the generall counsell of Laterane at Rome/ gathered vnder the tytle to recouer Iherusalem agayne.

Where

The Image

Where as confession in the care was
cruellpe extorted of Christen peple un-
der payne of deathe and dampnation by
the whole consent both of the princes/
and bishoppes/ at the former suggestiō
of innocent the thirde / besydes other
wicked thinges. As to heare lattryn ser-
uice/ to go procession on Sondayes/ to
praye vnto dead Sayntes/ to worshop
Images/ to bye Masses for the dead/ to
fast the fridayes/ with purgatorie/ par-
dons/mercytes/and fryers orders. In the
sayd counsell became the Metropolprae-
nes as kyniges/ and by the auctorite ther
of appoynted they their Senuantes. Ba-
lyues/ and other officers/as byshoppes
Curates/and Parrische Wretches to haue
cure and charge of soules / and in the
sayd care confession to receyue theys
accountes.

6 These counterfett kyniges are all of
one deuylliche mynde/ practyse/and pur-
pose agaynst God and his .berpe.

7 And fullpe they are fited to geue the
ir whole power/their stodye / and theys
stregthe vnto the behoue of the Beast.
Not accordinge to Gods mynde wyl
they reioyse/ but all after his wylle & pleas-
sure/agreyunge alwayes vnto him as mem-
bers to their heade/ to serue wickednesse
after wickednesse in Babilō. This poples
the decrees wyl they seke/his deuylliche
decrees

decretals wyl they folowe/ his ceremonies wyl they obserue/ & nothyng of the sacred scripturs. What learning so euer they haue/ what giftes of nature/ fortune/ or grace/ all must be to the maintenance of his fantastycall copperpes. To hym are they swozne to do hym homage/ to obeye his lawes/ to kysse hys fete/ & for hys glozys sake to persecute the Gospell.

10 And in so doyng they shall fyght with the lambe/ which ys Jesus Christ. They shall unpugne hys truthe whan they thinke to do hym seruyce. For that mychese they do to one of his/ they do to hys owne persone.

9 But be they neuer so dogged/ yet shall the lambe ouercome them in hys faythfull members/ yea/ by pacient sufferance onely. The victoꝛe (sayth Saynt Johan) which ouercometh the worlde/ is a sure Christen saythe. Upon their sydes fyghteth he which ys most myghtye & strong/ yea the lord that ys valeaunt in battayle. And he shall first ouercome them in this lyfe with the myghty breath of hys mouthe/ scatterynge them awaye as dust from the earth. And after this shall hys terribile iudgement for euer condemne them.

10 For he ys by the auctoꝛyte given hym of hys father/ the lord of all lordes

The Image

and by hys owne eternall Godhede the
Kynge of all kynges/hauinge all power
in heauen and in earthe. He ys conſtytute
iudge of the quicke and the dead/ ha-
uynge alone the euerlaſtyng Empry
with his father and the holye ghoſt/and
of his kingedome ſhall neuer be an ende.
11 By his permyſſion both all kinges
regne/he hath their hertes in his hande
and iudgeth their thoughtes. Both maye
he giue them hys ſpyrite / and alſo take
yt fro them/and of his enemyes he ſhall
make hys footſtole. He ys the ſame ſto-
ne after Dauid that without anye han-
des was cut out of the mounte / which
breaketh the Iron/the copper/the earthe/
the ſyluer/and the golde in peeces. By
whome are ment the vniuerſall kyn-
gedomes of this worlde.

12 Of this hys vncrope are all they pa-
tyncers with hym/which are vpon hys ſy-
de by faythe. Moſt ſpeciallye thoſe true
ſeruauntes of hys/which after they are
called by grace and choſen by faythe/
perſeuere ſtill conſtaunt/feruent/faythe-
full/and ſure in his veryte to the latter
ende of their lyues.

13 Not onelye the lambe therfor ſhall o-
uercome the Beaſt/ but they alſo after
the doctryne of Dauid that are called ad-
choſen in hym/not fallinge from his tru-
the for anye temptacyō or greſe/but ſtā-
dinge

dinge fast by yt vnto the herpe deathe.
 For those that the lord hath preferred a-
 bove/hc hath called/ iustified/ and allow-
 ed. These aununceth not themselves
 with the proude/ but mekelpe they sub-
 mit their crownes/ referrynge all bycro-
 we to the lambe/ as menne that coulde
 haue done nothinge in that behalfe with-
 out hym.

The Text.

1 And he sayde vnto me .2. The
 waters which thou sawest / whe-
 re the whoze sitteth. 3. are peo-
 ple/ & folke/ and nacyns/ and tū-
 ges. 4. And the tē horns / in which
 thou sawest vpon the beast. 5. are
 they which shall hate the whoze
 6. and shall make her desolate/ &
 naked. 7. and shall eat her fleshe
 8. and burne her with fyre 9. For
 God hath putte in their hartes/
 to fulfill hys wyll. 10. and to
 do wth one consent. 11. for to ge-
 ue her kyngdom vnto the beast

S. ij.

12. vll

The Image

12. vntyll the wordes of God be
fulfylled .13. And the wo-
man which thou sawest/ is the
greate cytye .14. which reyg-
neth ouer the Kinges of the ear-
the.

¶ The Paraphrase.

1 And after this longe communicacyō
(sayth saynt Johan) the aforesayd Angel
sayd thus vnto me / to make by his tale
with.

2 The wauerynge waters which thou sa-
west here now of late in mysterpe / whe-
re as the Babylonyshe whore sitteth
vpon the rose coloured Beast / are in syg-
nificacōn all maner of peples of the
carnall nacōns / and the superstyouse
folke of manye sondre tonges.

3 Not onely in one place of the worl-
de reioyleth this wanton relygion of An-
tichrist / but in euerye lande / in euerye do-
myon / in euerye compaigne / amonge
all occupacōns and languages. The
folke multitude euerye where / beyng
blinded by their subtile sozceryes / &
neither haue they saythe no: yet the fe-
are of God before their eyes / as a ra-
gynge flood (the bankes broken downe)
runneth headlonges into all blasphemie
and

and deuylls chynelle.

4 More ouer the afore named. x. hornes
(sayth the Angell) which thou by the will
of God beholdest here in spere/ vpon
the seyd Beast of destruction/ are those
berye persones which also shali hate the
whore. Her abhominacions ones knowne
by the Gospell preachinge/ they shali
abhorre her lawes/ despyse her auctorite/
and contempne her customes. They
shali defeat her of those landes and
possessions which now she vniuersallye holdeth.

5 They that afore were her fryndes
shali than be her mortall enemyes/ denyng
her both tribute/obedience/and
seruice/so leaueinge her without all comfort.
Not onelye are these the temporall
gouernours/ as the kynge of Englands/
the kynge of Denmarke/ the Duke
of saxon/the Landgrau of hesse/and o-
ther Princes of Germanye/ with soche
other as wyll here after folowe the same
pynncples/ but also the Metropolitans
and Bishoppes/ the Doctors and
Prelates. As are all redye Thomas Cra-
mere the arche Bishop of Canturbury/
Hermannus de Weda the archebischopp
of Colepne/ Godzick the Bishop of Me-
lpe/ Barlotwe the Bishop of Saynt Da-
uids/ Wynde the Bishop of Cheshire/ Thos-
leby bishop of Wylmynstre/ Hugh. &c.

The Image

epmer and Nicolas Sharton of late ye-
ars By Shoppes of Worcester and Salys-
burpe/with soche other lyke as toill he-
re after folowe their trade. Though they
were afore the hoznes of the Beast for
defence of the whoze/ yet are they now
Fallen from hym/ and moze shall euerpe
dave to make her desolate of honoure and
naked of rentes and possessions.

6 So shall they chace that Babilonys
he harlot Rome with their preachers/
that neyther shall they leaue her colour-
re nor yet betwpe. Confidze what Johā
Reuchlin/Martyn Luther/Erasmus/Oe-
colampadius/Erwinglius/Domeran/Bu-
zer/Capito/Velanchton/Grineus/Ca-
minus/Brencypus/Frances Labert/Bul-
linger/and soche other hath done agaynst
her alredye. Lyke toyle here in Englan-
de/Wylneve/Tyndale/ Frith/ Barnes/
Cromwell/Couerdale/Turner/ George
Jope/Kole/Wydale/ Warde/Becō/ and
other els/ leauynge her neyther Kelly-
ques nor Rodes/ Sectes nor Shypnes/
Abbeys nor Wyppes/manye moze cō-
myng after them of the same sort. The
se shall make her so desolate that no mā
ne shall in processe of tyme regarde her.
They shall leaue her so naked/ that all
the worlde shall abhorre her that shall lo-
ke vpon her. Yea/ in the conclusyon they
shall eate her fleshe.

7 Wespdes the takynge awaye of her carnall p[ro]fpytes and pleasures, // they shall confounde her fleschelye vnderstandinge of the scripturs/and bitterlye consume the superfluous obseruacions of her whoz[e] the ceremonies.

8 Finallye with fyre shal they burne her/in bynnginge vnto nought all her abominable reuelles/customes/ & kyndes of Idolatrye. All these ones plucked awaye by the euydent worde of God/ no longer shall this harlot asere. For no lo[ng]er contynueth the whoze/then the who redome ys in pryce. Take awaye the rytes and Ceremonies, the Jewels and ornaments/the Images and lyghtes/the lordeshypes and fatherhodes/ the alters and Masses/ with the Bp[is]hop[es] and Priestes/and what is their halpe whoz[e] the churche any moze? Not on lye is this flethe eatynge and buryng declared now adayes in ourwarde ex[er]pymentes/as in the rebellousc Monkes and Priestes of Englande/and in th[at] that arose there in the Northe/special lye in frye fozeff and Margarets Chape/which were for their churche confirmed/lyke as were Basils chaplaines at the broke of Cyson by Melpas/but also mysticall ye in that is spok[e] of here afore.

9 For God hath (sayth the Angell) all blisshenelle secluded/put it into the hartes of

S. iij,

those

The Image

those and soche other Godlye menne by
the insulpon of his spere/to fulfyll his
decreed will to pleasure in this behalfe/
asriterlye to destroye the Poppysh relp
gion or fylthy abhominacions of An
richrist.

10 We hath geuen yt them moze ouer to
do these thynges to his gloze/through
the agrement of saythe that they haue
in the bypte of his Godlye cruthe/to the
abolysment of all Sectes / false Pro
phetes/and contrarers of Egypte.

11 fynallye by his grace he hath mo
ued them/through knowlege of his wo
de to rendre vp her blasphemouse kyn
gedome (whom sumtyme of ignoraunce
they vsurped) into the malignaunt Be
ast agayne/as the hornes of his pestilent
heades. After this soyt ded good Latimer
and Sharcon geue ouer their Bpshopp
ryckes/and so hath dyuerse other God
lye menne their promociouns and liti
ges/as manye moze yet here after wyl
do.

12 For as they haue begonne so shall
they contynue in demynysheinge the ab
hominacions of this whorpysh church/
till the wordes and promyses of God
by his Apostles and Prophetes/ which
can neuer sayle/be whollie fulfilled in
effect/and till his last iudgement do fy
nyshe all. But thus do not all they which
haue

haue done of the poke of the Popes obe-
 dyence or blotted out hys name. For the
 greater nombze of them retayneth still
 the blasphemouse obseruacions and Ce-
 remonies of hys Romyche relligyon/
 Some makynge newe lawes of deathes
 for the establisment of the same/ as ys
 in Englande the acte of the. vi. Articles
 with diuerse other moze. And for this
 remayneth here still the Beast as recep-
 yunge the rendred kyngedome of the
 whoze. In whome ys also comprehen-
 ded the wycked renaunt that shall wor-
 ke the last myschefe/ whome the lord
 shall ende with hys seyd iudgement.
 This Beast ys not without hys lyuelye
 Image still workynge the same feates
 that hymself wrought afore/ though his
 head be greuously wounded in diuerse
 quarters of the worlde. Neyther ys he
 without craftye Whespyrers/ to im-
 plyte lyfe to the same. Who euer for-
 stwoze the Pope moze earnestlye/ than ded
 Stokpysse and Sampson/ Bardynes
 and Tunstall/ Wyllson and freye waites/
 with soche other holpe prelates: Yet la-
 boure they tothe and napele to haue Baby-
 lon still Babylon/ Sodom Sodom/ &
 Egypte Egypte. But maruele not of the
 exdynaunce of the lord/ which all at one
 tyme prouyded Moyses to gyde his peple
 and yet hardened Pharaos agaynst them

The Image

which sent his sonne Iesus Christ to sa-
ue them/and yet suffered the wickedes to
murder hym/cōsideringe he ys that por-
ter which maketh both the vessels of ho-
noure and dishonoure.

13. Breuclpe to conclude the whole of
this mēter (sayth the Angell) the gorgy-
ouse aparched womā/or glytteringe chur-
che of a richis/which thu sawest here of
late in misterpe/ys also in resemblaunce
the great cite Babylon/ the mother of
all the spirituall abhominacions and
Idolatrys done vpon the earth. For ly-
ke as from Spon hath the lawe commē
forth and the worde of God from Ier-
usalem/so hath ylltued forth from this
Babylonythe Rome soche a false Reli-
gion into Emprours/ princes / and pe-
ples/as with fylthy superstycions hath
poysoned all the worlde.

14. For a kyngedom she hath ouer the
kynge or noble gouernours of the ear-
th/a false power/a vsurped auctorite/
and a seate of verpe pestylence. Alas for
pptye that so worthye potentates shuld
be in subieccion to so synfulle an
wohre/to so vyle an harlott /beyng so
the seruantes of synne and captiue sla-
ues to all wyckednesse/from the which
the lord ones deluyner thm. Amen.

Thus endeth the seconde parte.

U .: Q.

The Chapters.

The contentes of the seconde parte.

The .xi. Chaptre begynneth. Fo.

The .xi. Chaptre begynneth. Fo. 4. wherein Johan measureth the temple/ the aulre/ and the thre worshippe therrin. The .ij. wyrt-nesses do their appoynted offices/ the Beast makynge warre agaynst them and sleynge them. A greate earthquake foloweth/ and the seconde booke passeth.

The .xii. Chaptre begynneth. fo. 21. wherein the seueneth Angell bloweth hys trowpet. In heauen apereth a woman all clothed with the sunne/ whom the Dragon diuerselye bereth. Michael fighteth with the Dragon and ouercometh hym. The woman fleeth into the wyldernesse and there ys preserued.

The .xiii. Chaptre begynneth. fol. 43. wherein a Beast ryseth out of the see with seven heades and ten hornes/ receyvinge auctoryte of the Dragon. One of hys heades ys wounded and healed agayne. Another beast cometh out of the earthe with .ij. hornes/ which decepueth the earthe dwellers/ and rayseth vp an Image lyke vnto the Beast. In the ende ys counted the nombze of the Beast.

The

The Chaptres.

C The.xiii. Chaptre begynneth. fo. 74.
wherin the lābe standeth vpon the mou-
te Syon/and the vndefyled congregacy-
on with him. An Angell sheweth the euer
lastynge gospel/an other declareth the
fall of the greate whore. An other ys cō-
maunded with his spikle to cutte downe
the grapes of the vyneparde.

C The.xv. Chaptre begynneth. fo. 94.
wherin Johan seeth the seven Angels/
haupnge the seven last plagues of the wy-
the of God. On the glasspe see standeth
menne haupnge the harpes of God/and
they synge the songe of Moyses/and the
songe of the lābe. The tabernacle of tes-
tymonye is seene in heauen.

C The.xvi. Chaptre begynneth. fo. 114.
wherin the seven Angels poure out their
vialles of Gods wyathe. The first vpon
the earthe. The seconde vpon the see. The
thirde vpon the ryuers. The fourth on the
sunne. The fift vpon the seate of the Be-
ast. The sixte vpon the greate flood Eu-
phrates. And the seventh into the ayre.

C The

The Chapters.

In the .xliij. Chaptre begynneth .fol. 121.
wherin an Angell sheweth vnto Johan
the iudgemēt of the great whoze / which
sitteth vpon the Beast. He descri-
beth both her and the Beast at
large. fynally he sheweth
the meanyng both
of his heades &
hornes / with
other grea-
te myste-
ries
mo-
re.

Marke in the .xliij. Chaptre / the .75. ad
88. leafe. the .ij. Images sett clerely out
of ordre by the onlpe neglygence of the
printers.

The Images
 ¶ The pooze persecuted church of Chylo
 Ac/o3 immaculate spotle of the
 lambe,



Apoca. 12.

¶ The Dragon was wrothe with the
 woman which fledde into the wylder-
 nesse; and went and made warre with
 the remnaunte of her seede
 which kepe the com-
 mandemente
 of God
 and
 haue the testymone of
 Iesus Chyist,

of both churches.
The proude paynted church of the po
 pe, or synnefull Synagoge
 of Sathan.



Apoca. 17.

I sawe a woman sytt vpon a rose co
 loured Beast / full of names of blasphemie /
 decked with golde precious stones
 and pearles / with whome the
 kynges of the earthe com
 mitted whoredome /
 and the inhabi
 ters of the
 earthe
 are
 drunken with the wyne of her
 fornicacion,